

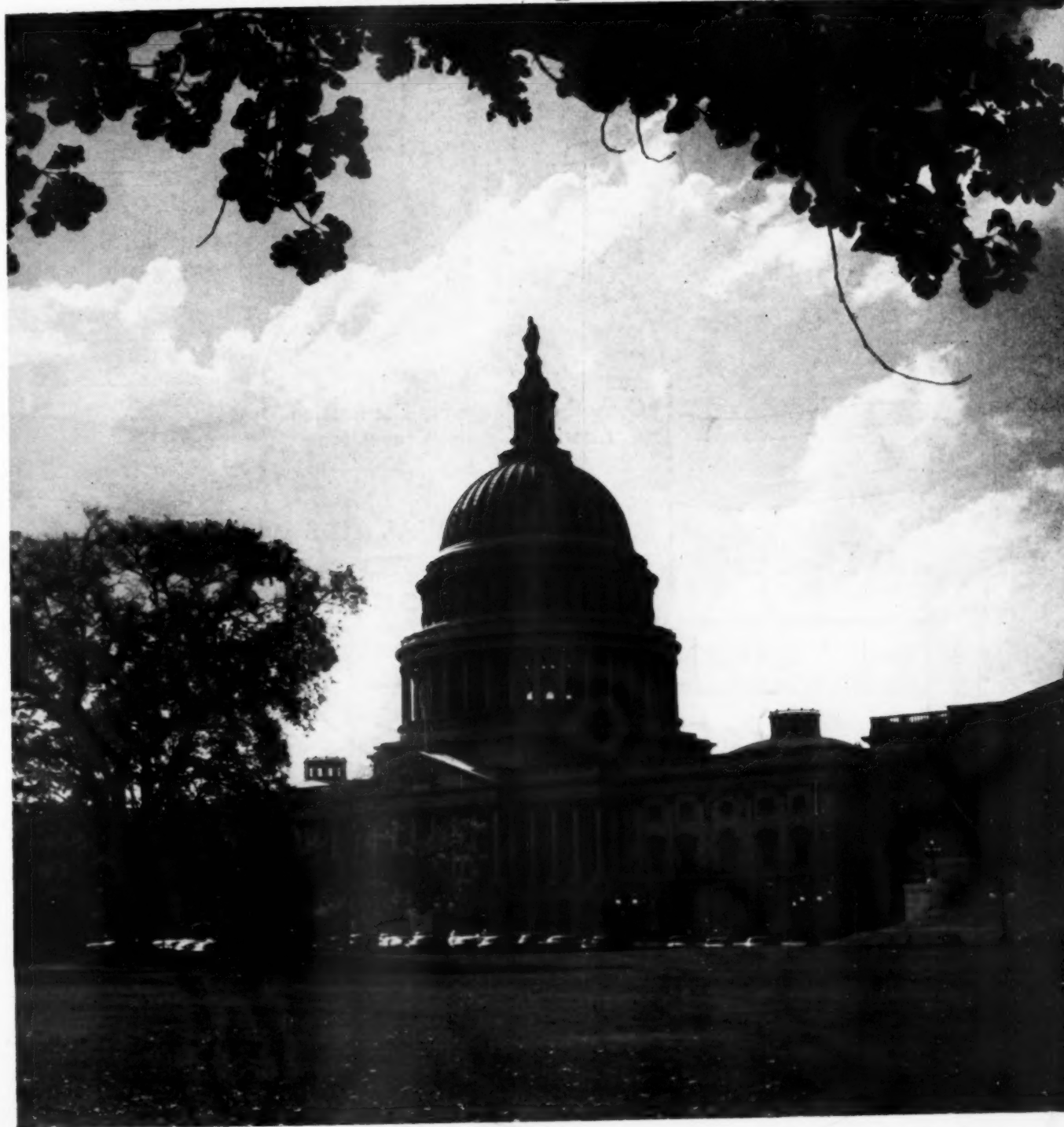
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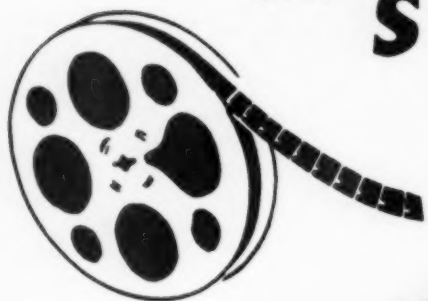
MISSIONS

An International Baptist Magazine

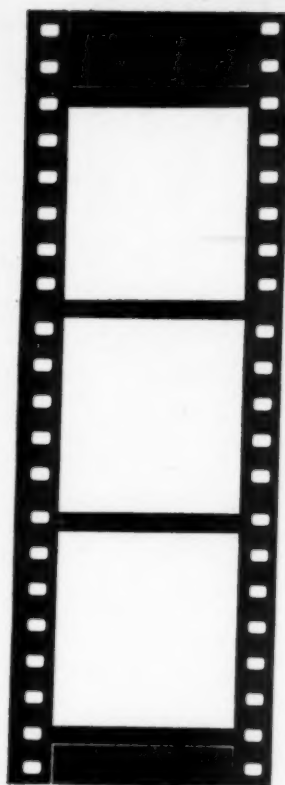


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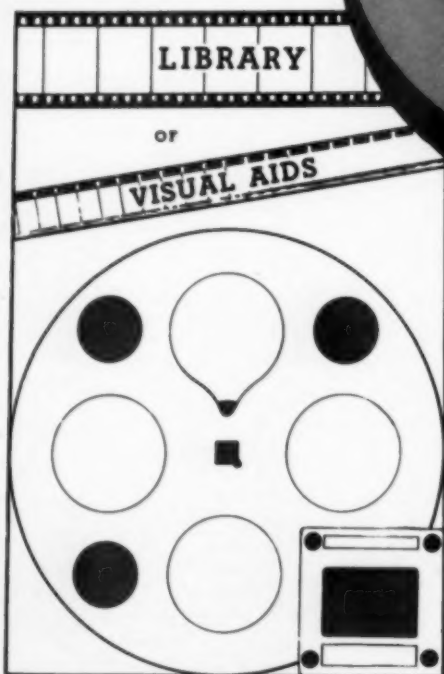


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MISSIONS

An International Baptist Magazine

Vol. 154

February, 1956

No. 2

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

M. C. ALLEN is chairman of the board of trustees of Mather School, Beaufort, S.C.

EDWIN A. BELL is the representative in Europe of the American Baptist Foreign Mission Societies.

ARLEY BROWN is an American Baptist missionary in Belgian Congo.

NAOMI HULL CARMAN (Mrs. J. S. Carman) is a co-worker with Dr. Carman at the Christian Medical College, Vellore, South India.

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LINNEA A. NELSON is a missionary on furlough from Central Philippine University.

G. KEITH PATTERSON is a member of the executive committee of the National Council of American Baptist Men.

HELEN C. SCHMITZ is secretary of the department of publications and communications of the American Baptist Home Mission Societies.

BURL A. SLOCUM is an American Baptist Mission at Central Philippine University.

EDNA D. SMITH is an American Baptist missionary in Hong Kong.

ANNA CANADA SWAIN (Mrs. Leslie E. Swain) is an American Baptist member of the Central Committee of the World Council of Churches.

LEE WEAVER (Mrs. Cecil G. Weaver) is an American Baptist missionary in Belgian Congo.

MILTON R. WILKES is the pastor of the First Baptist Church, Bridgeport, Conn.

JESSE R. WILSON is one of the secretaries of the International Missionary Council.

The Cover

In keeping with this month's emphasis on the America for Christ Offering and brotherhood, we have chosen for the cover this view of the Capitol, Washington, D.C. It is up to the American people to keep this building a symbol of democracy for all the world to see.

Picture Credits

Cover, John C. Slemp; p. 4, 'Look' Magazine; p. 19, Leslie E. Swain; p. 22, James Milteer; pp. 24-25, Edwin A. Bell.

MISSIONS

February Quiz

1. Last year Burma harvested far more rice than the Burmese people could eat. True or false?

2. Who is John Clough Martin?

3. How many white Europeans are there in the British Colonial Territories (1) 2,210,000; (2) 10,000; or (3) 210,000?

4. Who is Edward Rapp?

5. For almost thirty-five years now, the International Missionary Council has been recognized by almost all Protestant foreign-mission agencies as their counselor and servant in cooperative missionary effort. True or false?

6. How many Protestant denominations were officially represented at the foreign-missions meetings in Dayton, Ohio, and what seemed to emerge as the key word?

7. Who personally signed assurances for twelve refugees to be brought to this country, and from which church?

8. The _____ discriminates also against Orientals, by assigning them only token quotas. Fill in the blanks.

9. The aim of the Spanish Evangelical Mission is to prepare the people for integration into the churches of the community. True or false?

10. What has for the moment increased tension in Beaufort?

11. Where has our Kowloon city church taken on new work?

12. Four die-hard states — _____, _____, and _____ — showed no progress at all and, what is worse, no promise of any. Fill in the blanks.

13. Your gift as an annuity will insure to you a _____, _____, _____ as long as you live. Fill in the blanks.

14. What is doing great things for the churches which have participated in its program?

15. Who is Lord Malvern?

16. For the past six years baptisms on many of our foreign fields averaged over (1) 2,000; (2) 6,000; or (3) 26,000. Which is correct?

17. Who is the author of four books, one dealing with public relations for churches?

18. What per cent of people in Indonesia can read (1) 7; (2) 40; or (3) 80?

Answers to Quiz on Page 47

February, 1956



Foundations of Greatness

By CHARLES A. WELLS

FEW WILL DENY that there has been a shifting from morality to expediency in the American political scene. While we have many sincere and devout men in public life, the more flamboyant practitioners of political expediency stand so vividly before the public eye that the conscientious men often go into eclipse, simply because they would not sacrifice what they believe is right for what will get votes. In this month of February, when we celebrate the birthdays of some of the great men of our past, we should recall what made their greatness so enduring. They had deep moral convictions and spiritual insight. They thought not so much of the next election as of the next generation. Every citizen of religious faith should watch for such men today and support them, even when the opportunists kick up such a dust that the men of true worth can hardly be seen. Religious conviction applied to the political scene is the only way to guide our democracy toward enduring strength.

Newsbriefs

Mather School Is Accredited

Mather School, Beaufort, S.C., recently was accredited by the Southern Association, becoming the only Negro high school in Beaufort County to be so accredited. Of the four South Carolina schools to receive accreditation, Mather was the only Negro school. This makes a total of fifty-nine white schools and twelve accredited Negro schools in the state. Eleanor I. Anderson is president of this American Baptist home-mission school for Negro girls.

Sierra Sanctuary Marks 45th Anniversary

Three days of celebration marked the observance of the forty-fifth anniversary of Sierra Sanctuary, formerly the Auberry Indian Mission, Auberry, Calif. Program events included a dramatization of the history of the mission and the unveiling of markers honoring the founders of the church, the first members to be baptized, and all missionaries who served on this field. The anniversary sermon was delivered by Veldon L. Patton, formerly missionary at Auberry and presently Western representative of the American Baptist Home Mission Societies. Rev. and Mrs. Vernon K. Brooks are the missionaries at Auberry.

Eight Decisions Result From Christian Life Missions

Carleton L. Briggs, Mountain area director of evangelism, conducted a Christian life mission in Anaconda, Mont., in a reactivated church of thirty-five members in a predominantly Roman Catholic community. Through the efforts of a few enthusiastic lay leaders, attendance increased from twelve at the opening service to forty-five at the closing session. There were five decisions on the closing night. In a Christian life mission held in a two-church parish at McCabe and White-tail, Mont., there were three decisions. Three Sunday services in the two churches entail a traveling distance of 250 miles for the pastor.

Institutional Chaplains Benefit from M & M Ruling

Twenty-two American Baptist chaplains are engaged in full-time service in federal and state hospitals, prisons, reformatories, and other institutions. More than fifty chaplains serve in part-time ministries. In many instances ecclesiastical endorsement is now re-

quired of candidates for the institutional chaplaincy, as well as for the military chaplaincy. Under a new ruling by the Ministers and Missionaries Benefit Board, endorsed chaplains serving government institutions on a permanent basis are eligible for membership in the Retiring Pension Fund. The ministry of institutional chaplains is a phase of the work of the department of homes and hospitals of the American Baptist Home Mission Societies. Osgoode H. McDonald is department secretary.

Honorary Chairman Of Development Program

Earle V. Pierce, of Minneapolis, Minn., past president of the American Baptist Convention, has accepted the honorary chairmanship of Eastern Baptist Seminary and College Development Program. A new gymnasium is planned for the college campus at St. Davids, Pa., and an extension to the present library is scheduled for the seminary in Overbrook. The minimum goal for this campaign has been set at \$350,000.

Justice Douglas Visits Russian Baptist Church

A visit to a Russian Baptist church helped U. S. Supreme Court Justice William O. Douglas understand "the indestructibility of religion in Russia." Justice Douglas tells the moving story of his experience in the church in Tashkent, capital of Uzbekistan, in a recent issue of *Look* magazine. Writing on "Religion in the Godless State," Justice Douglas said he found that

religion still survives in the Soviet Union, despite an incessant Communist campaign against it. The night he visited the Baptist church, he found six hundred people present in the wooden frame building which looked more like a factory than a church. It was packed, with people standing in the rear. On the platform, he writes in *Look*, was a choir of forty male voices led by a man in shirt sleeves. A banner over the pulpit read "God Is Love." When the pastor surprised Justice Douglas by asking him to preach a sermon, the justice took "God Is Love" (1 John 4:16) as his text. "I told these Russian peasants and workers," he said, "that we in America worshiped the same God that they worshiped . . . and that the Americans want peace as much as any people."

Baptists of America Plan Simultaneous Celebrations

A "great cooperative program of witness and work" was approved in principle by representatives of the Southern, the National, and the American Baptist Conventions meeting in Chicago, Ill., recently. This program, to extend from 1959 to 1964, would lead "up to a worthy celebration in 1964 of the third jubilee, or 150th anniversary, of organized Baptist work on the national level." The Chicago meeting grew out of actions of the three conventions at their annual meetings in 1955, calling for a cooperative celebration of the 150th anniversary of the founding of the Triennial Convention of Baptists in 1814. The Southern Baptist Conven-



This photograph (copyright, 'Look' Magazine) shows a Baptist church in Moscow filled for Sunday worship service. Church remains popular place for baptisms, marriages, funerals in spite of the Communists' restraints

MISSIONS

tion, meeting in Miami, Fla., in May, voted to plan for such a celebration. C. C. Warren, newly elected president of the Southern Convention, carried news of that vote to the American Baptist Convention, meeting in Atlantic City, N.J. Similar action was taken by that body. In September, the National Baptist Convention, U.S.A., at its annual meeting in Memphis, Tenn., responded favorably to the suggestion of Joseph H. Jackson, president, that it join with other Baptists of America in the observance. The following emphases were recommended at the meeting in Chicago: 1959—evangelism; 1960—Bible teaching and Baptist witness; 1961—stewardship and enlistment; 1962—church extension and leadership training; 1963—world missions; 1964—third jubilee. Representing the American Baptist Convention in the planning were Frank A. Nelson, Ralph M. Johnson, R. Claibourne Johnson, Theron Chastain, and Walter E. Woodbury.

New Parish Formed in Ohio

A new parish was formed recently of three churches in southeastern Ohio—the Baptist churches of Vinton, Salem, and Gallia. Gerald Brown, for six years pastor of three rural churches near Fly, Ohio, is the pastor. A council composed of three representatives from each member church functions as a study and planning group for the parish. Participants in Mr. Brown's installation service included Harold Loughhead, director of the department

of town and country work for the Ohio Baptist Convention; Elizabeth Snodgrass, rural missionary for southeastern Ohio; and local pastors and lay leaders.

Course in Nursing, Eastern Baptist College

Eastern Baptist College, St. Davids, Pa., recently completed arrangements for a new five-year program of nursing which will provide graduates with a degree recognized by the accrediting service of the National League for Nursing, the official national accrediting agency. In this program, after two years at Eastern a student will transfer to Cornell University—New York Hospital School of Nursing. At the conclusion of the course she will receive a B.S. degree from Cornell University and will be eligible to apply for a R.N. certificate. In announcing the instituting of this course, George S. Claghorn, dean of the college, stated that this is an outstanding opportunity for young women to prepare for Christian service in the nursing field. The training will equip a graduate for positions of leadership in nursing, such as supervision, teaching, hospital or missionary nursing. The student-nurse may secure strong spiritual training while pursuing liberal arts work in a small Christian college.

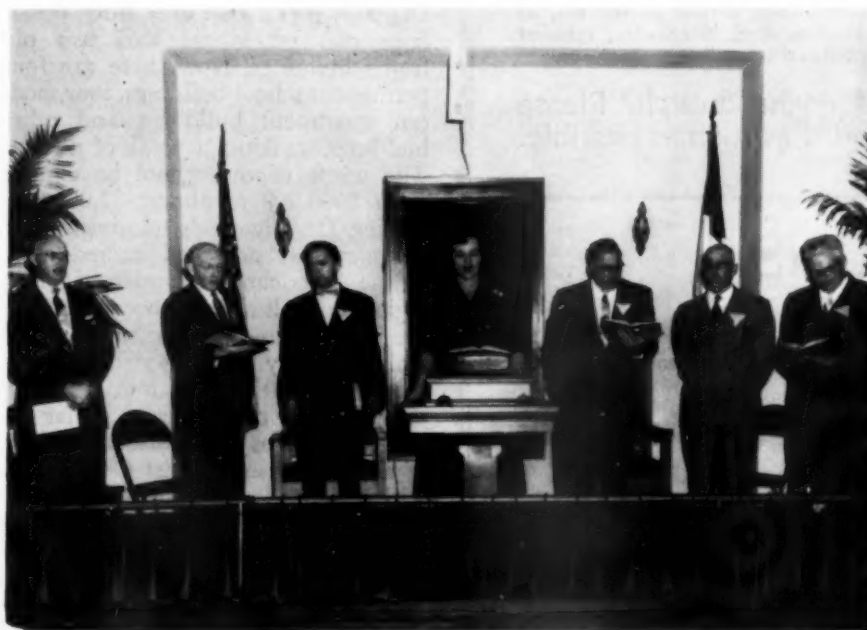
Ford Foundation Grants To 22 Baptist Schools

Twenty-two schools related to the American Baptist Convention received a total of \$9,180,400 from the \$500,000,000 appropriation made recently

by the Ford Foundation to the nation's privately supported colleges, universities, and hospitals. Distribution to the Baptist schools is as follows: Bates, \$344,300; Benedict, \$89,800; Bishop, \$68,400; Bucknell, \$538,100; Carleton, \$546,500; University of Chicago, \$4,324,200; Colby, \$432,300; Denison, \$603,200; Eastern, \$71,600; Florida Normal, \$34,700; Franklin, \$104,600; Hillsdale, \$125,800; Kalamazoo, \$151,700; Keuka, \$102,600; Linfield, \$171,200; Morehouse, \$220,300; Ottawa, \$119,600; Redlands, \$545,600; Shaw, \$117,900; Spelman, \$173,900; Virginia Union, \$132,900; and William Jewell, \$161,200. For 126 colleges and universities that appeared through questionnaires to have "led the way in their regions" in improving faculty status, the foundation split up last March's \$50,000,000 appropriation as an extra "accomplishment grant." This may be used either for salaries or for other pressing academic needs. Nine of the schools are Baptist-related: Bates, Carleton, Colby, Denison, University of Chicago, Morehouse, Ottawa, Redlands, and Spelman. Both sums are included in the listing of grants, above. Ronald V. Wells, executive director of the division of secondary and higher education of the Board of Education and Publication, commented, "We are encouraged as a denomination by the increasing concern of individuals and private philanthropy in the support of the church-related college, as evidenced by this most significant gift. However, we join with industry and private philanthropy in recognizing that this is simply one step in the direction of adequate financing. For this reason, everything that individuals and private philanthropy and the denomination can do will be required to underwrite Christian higher education in the next decade." In other words, Baptist schools still need Baptist support.

New Opportunities In Latin America

Self-support has been achieved by several additional churches in Puerto Rico, according to a report by Wilbur Larson, secretary for Latin America, to the home-mission boards at their recent meeting. A recent visit to missions in the Caribbean and Central America, said Dr. Larson, had revealed new opportunities for work there. Haiti still suffers from the floods and hunger following hurricane Hazel in 1954. Despite the economic losses, however, there are limitless opportunities for starting new churches and medical and educational work, Dr. Larson told the board members. Also, student work at the new University of Oriente, Santiago, Cuba, offers a



Installation service, Vinton-Salem-Gallia Parish, L. to R.: Sherley Woods, Cheshire Church; Harold Loughhead; Luther Tracy, moderator Rio Grande Association; Elizabeth Snodgrass; Gerald Brown; Earl Cremeens, moderator Central Association; Gerald King, Pilgrim Holiness pastor, Vinton

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Sandford Fleming Retires From Berkeley Presidency

Sandford Fleming, president of the Berkeley Baptist Divinity School since 1937, will retire as of July 31. Under his leadership, Berkeley has made steady progress. In 1937, when he was



Sandford Fleming

appointed president, the school had seventy-three students. It now has 172 regular students and, through special programs, ministers to a total of 225. In 1937, there were only three buildings—one permanent and two old frame buildings. Now there are four permanent school buildings, four modern apartment buildings, and other buildings, making a total of twelve. The assets of the school have gone from \$400,000 to almost \$2,000,000. During Dr. Fleming's administration, Berkeley has achieved accreditation by the American Association of Theological Schools and has become one of the outstanding seminaries of America. Its faculty has increased from five to eleven full-time and four part-time members. In recent years, it has become known as the missionary school of the American Baptist Convention, with which it is associated, and has led other seminaries in the number of graduates entering missionary service. Dr. Fleming was president of the American Baptist Convention in 1949. He has served as president of the American Association of Theological Schools, of the Society of Church History, and of the Northern California Council of Churches. Dr. Fleming is

MISSIONS

the author of four books: *Children of Puritanism*, *Living Portraits of Jesus*, *God's Gold*, and *Where Jesus Walked*. Dr. and Mrs. Fleming will continue to make their residence in their beloved Berkeley.

Stanley I. Stuber
Heads Council of Churches

Stanley I. Stuber, formerly general secretary and director of The Japan International Christian University Foundation, Inc., New York, N.Y., is the newly elected general secretary of



Stanley I. Stuber

the Council of Churches of Greater Kansas City. Over four hundred churches in Kansas and Missouri participate in its program. The office of the council is located in Kansas City, Mo. An executive of national and international church organizations for the past fourteen years, Dr. Stuber served formerly as director of public relations of the American Baptist Convention and director of promotion for Church World Service of the National Council of the Churches of Christ in the U.S.A. He is the author of four books, one dealing with public relations for churches, another with Protestant-Roman Catholic relationships, and two anthologies on the Christian faith.

**New Executives,
State and City**

Ralph T. Cobb, formerly pastor of the Forest Avenue Baptist Church, Des Moines, Iowa, is now executive secretary of the South Dakota Baptist Convention. Mr. Cobb is a graduate of Berkeley Baptist Divinity School, Berkeley, Calif. He succeeds Otto Nallinger, who resigned recently to become assistant director of the department of theological education of the Board of Education and Publication of the American Baptist Conven-

February, 1956

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THERON CHASTAIN, *Executive Secretary*
American Baptist Home Mission Societies

We have discovered that many American Baptists still are of the opinion that the **America for Christ** offering represents something akin to a bonus which the national boards responsible for home missions and Christian education use as they think best. The actual fact is that the goal of \$350,000 represents approximately 25 per cent of what these boards actually need in 1956 in order to operate on the basis of a balanced budget.

RICHARD HOILAND, *Associate Executive Secretary*
The Board of Education and Publication



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Woman's American Baptist Home
Mission Society

The American Baptist Home
Mission Society

MISSIONS

tion. Alger W. Geary, formerly pastor of the Columbia Street Baptist Church, Bangor, Maine, is the newly appointed executive secretary of the Los Angeles Baptist City Mission Society. He succeeds Ralph L. Mayberry, who will retire as of May 31. Edwin E. Steward is the new associate director of promotion of the Pennsylvania Baptist Convention. He was formerly pastor of the First Baptist Church, Meadville, Pa.

New 'Yearbook' Reveals Gains

The 1955 *Yearbook* of the American Baptist Convention shows increases on a number of levels for the previous year. Added to the 6,000 American Baptist churches through baptism alone were 62,625 new members. This is an increase of 3,636 baptisms over the same period of 1954. Sunday school enrollment reached a high of 969,007, an increase of 25,103 over 1954. This may be attributed to the Year of Baptist Achievement, an intensive program conducted by the Board of Education and Publication to strengthen the Sunday church school in American Baptist churches. American Baptists contributed \$7,405,173 to the Unified Budget, a gain of \$713,532 over the previous year.

Detroit Minister to Be Interchange Preacher

A Detroit minister, Homer J. Armstrong, of the Jefferson Avenue Baptist Church, recently received an appointment by the National Council of Churches of Christ as interchange preacher to the British Council of Churches for 1956. During the summer he will preach in churches of Britain, Wales, Scotland, and Ireland, and attend other church gatherings in these countries. Each year representative ministers from the major denominations are chosen for this international exchange. Mr. Armstrong has been at the Jefferson Avenue Baptist Church since January 1, 1952. During this time the congregation has received between five hundred and six hundred new members and added a new floor and other modern improvements to its church and educational building.

New Church In California

A milestone was reached in the Churches for New Frontiers program with the organization recently of the new Fairway Park Baptist Church, Hayward, Calif. This church got its start as a missionary project of the Melrose Baptist Church, Oakland. The Oakland church surveyed the area, rented a building, and set up the Sun-

day school and church program. Nearly two hundred children appeared for services the first morning. Later, the Melrose church engaged Elliott Paulsen to take over the leadership of the new work. When the new church took final form, last October, it undertook to pay its own expenses, with the exception of the pastor's salary, which is still being carried by Melrose.

'Really One, . . . Look Like Many'

D. T. Niles, dynamic and brilliant young Christian leader of Ceylon, re-

cently said that we in our various denominations look like little islands, but that down deep under the sea we are joined together. We are really one, although we look like many. This is the hope of the Christians as the work of evangelism continues.

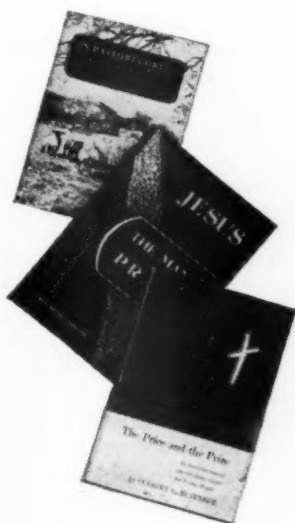
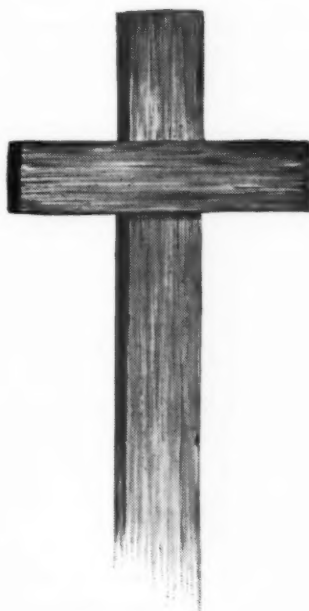
Anniversary Celebrations

First Baptist Church, Newton Centre, Mass., its 175th, Oct. 30. Russell H. Bishop, minister.

First Baptist Church, Lebanon, Conn., its 150th, Sept. 30-Oct. 2. Paul M. King, pastor.

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PRESS**



World Christianity

By ANNA CANADA SWAIN

**Sweden's Stand on
An Educated Ministry**

Sweden, like many other parts of the world, is faced with the need of more ministers. Since Sweden has a state church, it was suggested in Parliament that educational requirements in the ministry be lowered. Parliament voted the measure down.

**Pacifism
In Germany**

Eighteen organizations have recently met in Germany to discuss methods of bringing their point of view to the attention of the minister of German federal defense. These conscientious objectors have been studying the contributions made by Quakers and other pacifist groups in the United States.

**Protestant Persecution
Decreasing in Spain**

According to some people who know a good deal about Spain, there is a distinct improvement in marriage practices in that Roman Catholic country. Christian literature is being gotten in in small quantities. At the moment any union of Protestant churches is unwise, since, as one authority puts it, "When there are several heads to be cut off, it takes more time."

**Congregational Hospital
Sets a New Pattern**

In Durban, Natal, stands a great hospital which both physically and symbolically from a high hill dominates the South African scene. A hundred and twenty years ago, the American Board of Commissioners for Foreign Missions started its medical work for the Zulus. Today the McCord Zulu Hospital is known and respected all over the Union and even beyond. This great hospital was started as a missionary project and is still missionary in all its ways of doing things. It is being carried on by a local hospital board, and, though it receives some money from the Government, it is not dominated by the Government. On its staff of twenty-one are five white doctors. The other sixteen are from the native peoples, Indians and Chinese. There is a nursing staff of forty, plus several hundreds of the native population who are studying in order to become registered nurses and midwives. The outpatient department not only is crowded by day, but serves many through the night. Last year 67,112 people were cared for. Bible women

in the wards and special religious services in the outpatient department, help to make evident the Christian motive for the work of the hospital. However, perhaps one of the most important religious aspects of their medical work takes place on Sunday night, when one of the staff conducts a worship service in which several hundred of the staff sing together and then hear a very practical talk as to the importance of being Christian witnesses as they serve in the hospital. Because Indians are classified as non-Europeans in race-conscious South Africa, many of them must go to this hospital for medical care.

**After Seven Years
Jordan Still Suffering**

Seven long years of being refugees has almost brought camps in Jordan to the breaking point. Fortunately, thanks to \$20,000 contributed by Christian farmers in Ohio and Kansas, Church World Service-CROP has sent almost 12,000 bushels of wheat. However, seven years of camp life has taken its toll. The diet arranged by the United Nations was an emergency one and considered sufficient for a short time only. Tuberculosis is on the increase, but there are no beds for T.B. cases. Also there is a shortage of trained medical staff.

**Churches Divided
On Political Pronouncements**

Recently the General Assembly of the Presbyterian Church in Cape Town rejected a motion expressing disapproval of the Senate act which, according to many people, is turning South Africa into a dictatorship in which no opposition views may be safely expressed. While they agreed that the Senate act is a bad thing for the country, many felt that the only solution was to develop more Christian relations and fellowship with the Dutch Reformed Church.

**British Broadcasting
And Religion**

Francis House, from 1947 to 1955 head of the religious broadcasting of the British Broadcasting Corporation, and now associate general secretary of the World Council of Churches, wrote recently in a British religious newspaper: "Religious broadcasting reaches millions of people who seldom or never go to church. What the B.B.C. does is to provide the churches with an immense congregation. The lack of contact with a lively Christian community may be due to the moribund state of a local church. The greatest need of religious broadcasting and an essential one, is a revitalized church."

MISSIONS

Letters...

TO THE EDITOR

SIR: I have read with considerable interest and enjoyment your editorial on the National Conference on the Churches and Social Welfare in the December issue of *MISSIONS*.

It is gratifying to one who has labored through many months of preparation for a conference to see not only the events but the underlying hopes so ably recorded. All who worked to make this conference a significant contribution to church-related social welfare are indebted to you for accurate reporting and preceptive interpretation.

WILLIAM J. VILLAUME
New York, N.Y.

SIR: I want to commend you on the fine job you are doing in *MISSIONS* magazine. I would especially like to express my appreciation of the fine editorials. Your insight and interpretations give me a sense of gratitude for our forward-looking and up-to-date publication.

KENNETH B. WALLACE
Berkeley, Calif.

SIR: I am enclosing my check for fifty dollars in appreciation of the many times since 1932 that I have received subscriptions for *MISSIONS* by answering the quiz column. While it has been missionary instruction for me, the magazine has been a costly gift from you, and this check is to express my thanks in a material way.

MRS. J. M. OVERTON
Winchester, Ill.

SIR: Thank you very much for publishing the article concerning Project Friendship, by George W. Swope, in your November issue. The concern of his church boosted our spirits in the time of our need. Its gift will be of great importance in aiding us to complete our new church.

Since *MISSIONS* is an international magazine, the article will help to dispel much of the misinformation concerning race relationships in America. This venture is not high-sounding words about brotherhood, but actual assistance at the point where it is most needed. This assistance has not been given in a patronizing spirit of superiors to inferiors, but out of the interests of Christians who are touched by the needs of their brothers.

WILLIAM R. BAILEY
East Orange, N.J.

SIR: Mrs. Erion, quite active in the work of our church in Kenosha, very definitely feels the need for continuing to receive *MISSIONS*, which we all acknowledge as the best of its kind in the country, bar none.

FRED ERION
Kenosha, Wis.

SIR: We are glad to continue our subscription for *MISSIONS*. We received it in North Dakota, as my husband was pastor in mission-supported churches.

I am a direct descendant of Chad Brown, who worked with Roger Williams in establishing the first Baptist church in

America, at Providence, R.I. My grandmother was a second cousin to John E. Clough. So you see I have an extra special interest in Baptist missions around the world.

MRS. CECIL E. WAKELAM
Renton, Wash.

SIR: The \$1.50 that I enclose is for renewal of my subscription for *MISSIONS*. I cannot exaggerate my approval of the contents of the magazine. You are doing a great job. I am a member of the *MISSIONS* club of the Baptist Church of the Redeemer.

ROBERT A. ASHWORTH
Yonkers, N.Y.

SIR: I appreciate your sending me the November number, even though my subscription ended in September. I prize the magazine highly. The November issue was full of worthwhile articles. Dr. Sizoo's article was an inspiration. The editorials are helpful; they give us information we need.

MRS. LENA SOUTHWORTH
Rochester, N.Y.

SIR: A line to express my appreciation of Dr. Lippard's "As I See It" in the December issue. Statistics are out of hand. If there are ninety-four million Christians in America, then the moral tone of American life is the darkest cloud over Christianity's record since the days of the Reformation. And if there are eighteen million Baptists in America, then the cloud is indeed heavy over us. From various samplings our estimate is that Baptists would do well to count ten million in America. Perhaps we ought to seek quality rather than quantity in church members, and be the minority that was once known as "the salt of the earth."

Continued thanks for a wonderfully fine magazine, *MISSIONS*.

C. R. MCBRIDE
Kansas City, Kans.

SIR: Thank you for reminding me of the time to renew *MISSIONS*. As I have had the magazine for about fifty years, since I first subscribed to it in Stamford, Conn., I do not like to miss any number.

MRS. DWIGHT W. ROBINSON
Newburgh, N. Y.

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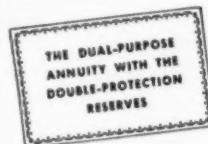
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As I See It

By WILLIAM B. LIPPARD

SIX RECENT news stories in the same week reveal how the secular world and the Christian church are meeting the explosive issue of race relations.

In Maryland, the National Guard ordered complete desegregation. "Effective immediately," declared General Milton R. Reckford, "we will no longer keep Negroes out of white units or white men out of Negro units. I do not think we will have any trouble." Maryland is the first state south of the Mason-Dixon line to do this.

Something different happened in South Carolina. The university school of education dismissed its dean because in a speech he had called for an end to public-school segregation. Thus he paid a high price for his loyalty to the unanimous decision of the United States Supreme Court.

In Atlanta, Ga., a mob of two thousand college students stormed the home of Georgia's governor and hanged him in effigy in down-town Atlanta. They were incensed at his racial prejudice in ordering the cancellation of their football game with the University of Pittsburgh, because a Negro was on the Pittsburgh team. When a man plays brilliant football or faultless baseball, his skin color is of no consequence. The governor had to yield. The game was played last month as scheduled. In its racial attitudes is the younger white generation of today more Christian, more democratic, more truly American than its elders?

By a vote of 96 per cent the resident membership of the Presbyterian church in Durant, Miss., requested the resignation of its sixty-year-old minister because he had denounced a pro-segregation community mass meeting as "un-American and unchristian." By a less euphemistic term they summarily "fired" him. At its recent board meeting, the National Council of Churches reported that at least five ministers had had to resign, which means they were "fired," because of similar antisegregation courage. To be a faithful minister of Jesus Christ, to speak like a prophet, still involves sacrifice. It prompts a disturbing ques-

tion. In our allegedly freedom-loving United States, do we really have a free pulpit in a free church in a free state?

Again different is the story from Erath, La. Three women beat up a woman teacher because white and Negro children in the same classroom were learning the Roman Catholic catechism. *Thus she was abolishing racial segregation.* Promptly the bishop excommunicated the three women who beat up the fourth. The three are denied the sacraments, confession, and the last rites in case of death, until "they have repaired the scandal they have caused the church."

Still closed is the Roman Catholic church in Jesuit Bend, La., because its parishioners refused to have a Negro priest conduct Sunday mass. He had been sent by the archbishop. In closing the church the archbishop denounced what the parishioners had done as "an act of injustice, uncharitableness, and irreverence, a violation of the reverence and devotion which Catholics owe to every priest of God, regardless of race, color, or nationality." I wonder how many Protestants, including Baptists, cherish such an attitude of respect and loyalty to their pastors. Three days later the pope commended the archbishop and urged all American Catholics to join in fighting racial prejudice. Occasionally it is possible and desirable for Protestants to agree with the pope!

Burma, oldest Baptist mission field and one of the world's great rice-producing areas, last year harvested 4,338,000 tons of rice, far more than the Burmese people could eat. A huge portion had to be exported. Moreover, 90 per cent of Burma's foreign-exchange credit comes from the sale of surplus rice. The United States also harvests rice. With last year's surplus valued at \$165,462,000, it now refuses to import Burmese rice. Where shall Burma sell its own surplus rice? Into this problem, as if tailor-made for communism, steps Soviet Russia, flanked by other communist countries. All are making barter deals to take Burma's surplus rice in exchange for consumer goods, capital equipment,

heavy machinery, and technicians to teach the Burmese people how to operate the machinery. "The United States should be gravely concerned," cabled *The New York Times* correspondent. "The communist world is winning the friendship and the confidence of the Burmese people." Because American domestic farm policy has become a political hot potato, apparently nothing can be done about communist infiltration into Burma by way of the rice paddies.

Here surely is a commentary on the futility of depending solely on armies, navies, air force, atomic bombs, and what have you, in checking the spread of communism. Gladly, willingly, perchance even enthusiastically, the American people pay fabulous taxes to build up armed might. Yet an infinitesimal fraction of their colossal military budget, if spent in buying Burma's rice and in then giving it away in world areas of hunger, would accomplish vastly more in retaining world friendship and the good will of the Burmese people, among whom American Baptists began their missionary work 153 years ago. That would be a cheap price to prevent Burman rice deals with Russia.

At the December Foreign Missions Conference in Dayton, Ohio, E. E. Sowards, former missionary in Burma, cited the nationalistic solidarity of Buddhism and the influence of the Christian minority in Burma in checking the spread of communism. We can only hope that he is right.

At its recent meeting in Rome, the United Nations Food and Agriculture Organization (UNFAO) voted to recommend that the seventy-one member nations "encourage international trade in grapes and wine." The resolution was heartily supported by France, Spain, Italy, Belgium, and Greece, all of them wine-producing, all of them allegedly Christian countries. Germany would likewise have approved had Germany been a UNFAO member. Suddenly Pakistan delegate Nazir Ahmad, presumably a faithful Mohammedan—for his native land is solidly Moslem—rose and objected. He declared it most inappropriate for the United Nations to promote drunkenness. *So the resolution was modified by Christian deference to Mohammedan protest!* It now reads, "encourage international trade in grapes and grape products." That can mean wine; it can also mean jam and marmalade. Sometimes a difference in phrasing a resolution is admittedly small, and it may appear inconsequential; yet the Christian Mohammedan implications of the change in this resolution can be immense.

February, 1956

EDITORIALS

FEBRUARY CALENDAR: 5—Baptist World Alliance Sunday; 12—Race Relations Sunday; 17—World Day of Prayer; 26—America for Christ Sunday; the entire month—Brotherhood. Materials for the observance of these important days have gone out to churches across the nation, with the expectation that Christian people will give special attention to the areas of concern listed above. These concerns, of course, should not be limited to a single day or week or month, but at least once a year they ought to have special emphasis. Make sure that your church participates worthily in the America for Christ Offering, which will go to home missions and Christian teaching. The minimum need is \$350,000. And remember, this amount is an integral part of the Unified Budget—not a “special” offering. Giving to this worthy cause is a practical way of combating juvenile delinquency and adult delinquency, too. Winning people to Christ and teaching them to walk in his ways—that is the Christian approach to a better world.

Desegregation: Plus and Minus

SINCE the May 17, 1954, decision of the Supreme Court banning segregation in the public schools, records show that progress toward compliance with the court's order to enforce desegregation with “all deliberate speed” has been made in some areas, but that very little or none has been made in others. The September 19, 1955, issue of *Time* stated that in Missouri, according to state education authorities, 80 per cent of the Negro children were then studying alongside white children, and that there had been no friction. In West Virginia, about thirty-five of the state's fifty-five counties were ready to begin integration. Kentucky, Maryland, and Oklahoma were working at the job and doing very well, with only minor setbacks. Running behind these three states, but making some headway, were Arkansas, Delaware, North Carolina, Tennessee, and Texas. Florida and Virginia had a still lower rating, and four die-hard states—Georgia, Louisiana, Mississippi, and South Carolina—showed no progress at all and, what is worse, no promise of any. Indeed, in these last-named states steps have been taken to sidestep the Supreme Court's ruling. And now Virginia, state of Thomas Jefferson, who wrote the Declaration of Independence, with its avowal “that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness”—this state, as of December 3, has joined the ranks of infamy. On that day, at the behest of Governor Thomas B. Stanley, the state legislature passed a

bill looking to amendment of the state constitution to permit public funds to be used for education of children in private schools. Although these words will be in type at the time of the referendum, on January 9, there can be little doubt that the measure will be approved. So the public schools, bulwark of democracy, will suffer in Virginia, just as they undoubtedly will suffer in Georgia, Louisiana, Mississippi, South Carolina, and other states that insist on defying the Supreme Court's decision. Such subterfuge is unthinkable in a land that boasts to the communist world about its democracy.

Like Rolling A Snowball Uphill

OPPONENTS of desegregation are bound to lose. The weight of racism, heavy enough already, will become heavier and heavier as time goes on. Carrying it will be like rolling a snowball uphill, like wrestling with an octopus or a python, like walking on quicksand. The indomitable will of man to be free must in time prevail. Notable steps in that direction were taken a few years back when big-league baseball ignored the color bar, even while the churches were struggling in the web of rationalization and indecision. More recently, other advances were made when the Supreme Court outlawed racial segregation in public parks and on playgrounds and golf courses; when Maryland desegregated its National Guard, the first such action by any state south of the Mason and Dixon line; when the Interstate Commerce Commission ordered an end to segregation of Negroes traveling from one state to another on railroads or buses; and, not the least noteworthy, when two thousand Georgia Tech students demanded that their football team be permitted to meet the University of Pittsburgh in the Sugar Bowl classic, despite the fact that there was a Negro on the Pittsburgh team. In time, segregation must go. It will not go easily, or without a struggle, but it will go. It will go because it is contrary to the ideals upon which this nation was founded.

National Council's Plea for Racial Justice

IN TWO PARAGRAPHS preceding this one are some of the reasons why racial segregation should be completely eradicated from American life. But, obviously, reason is not enough. In this year's Race Relations Sunday message, published by the National Council of Churches, Eugene Carson Blake says: “If reason alone were enough to convince intelligent men of their social and moral duty, there would have been no need for the apostle Paul to preach to the Athenians on Mars Hill

over 1900 years ago." So, to reason let us add a deep searching of heart; and to a deep searching of heart, the earnest pleadings of conscience; and to the earnest pleadings of conscience, a vital experience of genuine Christianity. To begin with, let us turn to Acts 17: 22-31 to find out exactly what Paul said on Mars Hill. Note in particular verse 26, and try to square it with segregation! Note also verses 30-31, which Dr. Blake emphasizes. Then ponder these words from the race-relations message: "We Americans have much of which we may be rightly proud: our heritage of free government, our spirit of independence, and our heroes of deep insight like Jefferson and Lincoln. But we have no right or reason to be proud of the color of our skin, white or yellow or black or red, or the purity of our blood, all red and all mixed, . . . The sociology and anthropology of our day have laid scientific approval on the racial insights that are at least as old as ancient Athens. Yet after these 1900 years and more, we often continue to mold our God into a white and American idol." And then ponder these words: "Every Christian church today must ask itself these questions: Is our church door really open to all people for whom Christ died? What steps must we now take to show our repentance for the sins of our church with regard to race? Is our church's communion a foretaste of the fellowship of all God's children in the kingdom of Christ?" . . . And to our pondering let us add *performance*.

Law Against Brotherhood

BROTHERHOOD MONTH is an excellent time to look into our basic immigration law, the Immigration and Nationality Act of 1952, popularly known as the McCarran-Walter Act. It is actually a law against brotherhood—in a land whose people talk glibly about democracy and the principles of justice and fair play. The McCarran-Walter Act does not harmonize with these principles, and it is doing us perhaps irreparable harm around the world at a time when we need all the friendship and the good will that we can get. Especially obnoxious is its national-origins formula, which pinpoints the composition of our 1920 population as the basis of our annual immigration quotas. This formula, as J. Campbell Bruce declares in *The Nation*, November 26, 1955, "discriminates against the peoples of Eastern and Southern Europe on the spurious theory that they are racially inferior." The McCarran-Walter Act discriminates also against Orientals, by assigning them only token quotas and by designating a person as an Oriental even though one parent is Oriental. So *The New York Times* says, editorially, that this act is "primarily restrictionist: it aims at keeping the inflow of immigrants to our country, which was built on immigrants, to the barest minimal level and to base their admission not on the needs of the United States but on a nationalistic or even racial test. It contains innumerable harsh provisions that are entirely out of keeping with American constitutional traditions, and it has done our country probably as much harm in our relations with the rest of the free world as any other single legislative act." The Refugee Relief Act of 1953, as the *Times* points out, has, now that it is operating with a measure of effectiveness, "slightly opened America's doors," but "even

at best it was never conceived as anything more than a palliative." Obviously, this law against brotherhood ought to be revised or a new law written, so that our actions in the field of human relations may not belie our high-sounding words.

'About' Religion In the Public Schools

MEETING in St. Louis last November 6-8, the National Conference on Religion and Public Education, sponsored by the National Council of Churches, came to grips with many of the problems relating to teaching religion in our public schools. According to press reports, one section said that basically the American way is to keep the churches as institutions separate from the state, and that, with respect to the public schools, this principle means that public schools as institutions must be kept separate from the churches as institutions. And yet, the section added, the public schools have a responsibility to make the largest possible provision for nonsectarian religious teaching and influence. Key words here are "as institutions" and "largest possible provision." *As institutions* church and state must be kept separate, but surely we do not desire that *religion* shall be kept separate from *life*. And within the limits set by law, surely the public schools should make the *largest possible provision* for religious teaching and influence. The crux of the problem is: how much is the largest possible provision? Undoubtedly, most Americans would rule out all denominational or sectarian instruction, and rightly so. But would, or should, they rule out teaching *about* religion? Why should not the public schools have courses on the great religions of the world, as well as its geography and history, its arts and sciences? Is religion unimportant? Then why not teach *about* Judaism, *about* Christianity, *about* Hinduism, *about* Buddhism? How can anyone be educated without at least a nodding acquaintance with the great religions? To know who are the adherents of the major religious faiths, where they live, and what are their principal beliefs—all stated objectively, as in a standard encyclopedia—is better than no religious knowledge at all. And that is the instruction we have in mind.

Labor's Look To the Future

LOOKING to the future as the American Federation of Labor and the Congress of Industrial Organizations (A.F.L.-C.I.O.) were about to merge, A.F.L.'s George Meany, soon to be the first president of the merged organization, predicted an era of industrial peace and a constant fight against communism. "The place to break new ground," he said, in an article in *The New York Times Magazine*, December 4, 1955, ". . . is in the field of labor-management relations." Although it hardly required a prophet to make that statement, the new labor organization could render no better service than to bend its major efforts in that direction. If, as Mr. Meany says, "the main function of American trade unions is collective bargaining," then a way ought to be devised to outlaw both strikes and lockouts as equally reprehensible. Both are weapons of violence, not of collective bargaining. Both should be repudiated.

East Meets West at Athens

THE WORDS of Rudyard Kipling, "Oh, East is East, and West is West, and never the twain shall meet," had a hollow sound to anyone walking the streets of Athens, Ohio, last December 27 to January 1. The stores and refreshment counters were crowded with college students, many of whom were dressed in colorful Oriental garb, mingling with American students dressed in the latest Western collegiate fashion. There was a noticeable mixture of international tongues, races, and dress styles as 3,500 delegates attended the Seventeenth Quadrennial Conference of the Student Volunteer Movement for Christian Missions. Certainly in this conference, East met West in very dramatic fashion.

The facilities of Ohio University were taxed beyond capacity when five hundred more delegates arrived than were expected. The original expectation of the planning committee was for a conference of 3,000 graduate and undergraduate students, half of whom would be representatives of other lands who are now studying in North America. The registration figures showed that there were about 1,400 foreign students, or 40 per cent of the total. There were representatives from eighty countries, two hundred campuses, and fifty Protestant and Orthodox religious bodies.

The large number of foreign students made the conference unique in Christian history, according to John Mackay, honorary chairman of the Student Volunteer Movement. Never before had so many students from the United States mingled with so many students from other lands. The very fact that these students were together in the same place made the conference a success from the start. The fact that they came together as Christians to study the conference theme, "Revolution and Reconciliation," made it a significant conference.

The ten plenary sessions were held in Alumni Memorial Auditorium, with overflow audiences accommodated in the University Center. The questions propounded were: "What is the role of the church in a period of world revolution? How can Christians serve as instruments of God in revolt against tyranny and oppression? How can they witness to the reconciliation offered in Christ?"

Presiding at the opening session were co-chairmen Julius Gecau, of Kenya, Africa, and Paul Minus, of the United States. M. Richard Shaull, general secretary of the Brazilian Student Movement and dean of the Presbyterian Seminary, Campinas, Brazil, gave the four main platform addresses. Mr. Shaull is the author of the conference study book, entitled *Encounter with Revolution*, which has been used extensively throughout the past year as the basis for campus study groups.

Greetings were received from President Eisenhower, Governor Lausche, the World Student Christian Federation, the National Council of Churches, and others. President Eisenhower's message was as follows: "Please convey my greetings to those attending the Ecumenical Student Conference on the Christian World Mission. I congratulate your organization on bringing together students from many lands and many races during the Christmas season—a time for the renewal of hope for a

just and lasting peace. All of you have my warm best wishes for fruitful deliberations."

Throughout the conference, in platform addresses, discussion groups, fireside sessions, area conferences, and Bible study groups, all delegates were made conscious of the fact that the world is in an economic, cultural, intellectual, religious, and political revolution.

This upheaval is particularly evident in Asia, Africa, and South America, where the long-slumbering colored races are demanding a higher standard of living, an education, and freedom from Western domination.

The conference speaker, M. Richard Shaull, said that "the revolution is due to the impact of Western technology and science on the rest of the world. The radio, newspaper, and Hollywood motion pictures have had their effect and now the downtrodden people of the earth want the benefits of higher living standards. This is a revolt against imperialism, the white man, and the West."

Mr. Shaull went on to say that "those who have" are terrified because they are afraid of losing their material possessions. Americans tremble as they contemplate this swelling revolution. They feel that they have started something they cannot stop.

Delegates added their testimony to the fact that the world is in revolution. Julius Gecau, of Kenya, Africa, told the conference members that his country is in revolt. "To us in the States," he said, "this revolution is manifested by the so-called Mau Mau revolt, which has been said to be a basic reaction against white society. It is my submission that the Africans are in revolt, not against white society, but rather against paternalism, racialism, economic and political domination by a small white minority. Mau Mau is only a mild protest compared with what may occur in Kenya unless this revolution is accepted as a genuine effort by those who are denied any channel of self-expression to secure rights, dignities, freedoms, and opportunities which go along with the acceptance of democratic ideas."

Sutan Hutagalung, a Yale Divinity School student from Indonesia, described the long struggle of his people against colonialism, pointing out that in the ten years since liberation the number of people who can read has increased from 7 per cent to 40 per cent.

C. J. Eliezer, professor of mathematics and dean of the faculty of science at the University of Ceylon, said that there will be "one world or none with the atom bomb." He added, "Science cannot eliminate sin any more than it can eliminate good. It makes the consequences of sin more devastating just as it can make good more beneficial. The answer to our problems is redemption through Christ."

Each afternoon the delegates met in thirty-two area forums to discuss the church's mission in the designated geographical region. Forum leaders presented information about the economic, political, and religious changes taking place. The students then participated in a general discussion. Some of the most interesting and heated sessions were evidenced when students representing opposing points of view spoke.

The attempt to bring theological meaning out of the revolutions of our time led the conference speakers and leaders to the conclusion that our present predicament is the result of God's judgment upon sinful mankind. We are now reaping the harvest for planting the seeds of colonialism, exploitation, militarism, and selfishness. Western nations have loved power and profits more than the people of Asia, Africa, and South America. Therefore, God has judged us.

However, Mr. Shaull commented, "judgment is not the final word, for God is merciful and forgiving. We must be rescued from beyond. God must break into the human situation and bring release. Unless this happens we are all involved in a hopeless situation.

"The church, which is the body of Christ, is the reconciled community which must go into all the world. Barriers of class and race must be eliminated.

"The church is not a small group concerned with its own problems, but it must see the world mission as its total task. Every local community is a missionary responsibility. Everyone is a missionary."

Other prominent speakers at the convention were Jerald C. Bauer, Kenneth Scott Latourette, C. I. Itty, M. A. Thomas, John Mackay, and Philippe Maury. William Faulkner led the daily devotional meditations. Rosa Page Welch served as the director of music for the conference.

FRANK A. SHARP

Servant of the World Mission

By JESSE R. WILSON

IN THE EARLY DECADES of the nineteenth century, missionaries and mission board secretaries began to feel the need of consultation with one another across denominational and national lines. By the middle of the century they began to come together in conferences to pool experiences, clear problems, and find ways of working together. Several consultative conferences were held in the second half of the century.

The first conference, however, that deserves to be called a representative *world* missionary conference was the one held in Edinburgh in 1910. This conference resolved that Protestant missionary agencies should keep in touch, stay out of one another's way, and do some things together. To this end they appointed a continuation committee. This committee, by the work it accomplished and the needs it envisaged, led to the founding in 1921 of the International Missionary Council.

For almost thirty-five years now, the International Missionary Council has been recognized by almost all Protestant foreign-mission agencies as their counselor and servant in cooperative missionary effort. Its world conferences have been landmarks in the recent history of missions: Jerusalem, 1928; Madras, 1938; Whitby, Canada, 1947; Willingen, Germany, 1952. Its surveys and research projects have pointed the way for missionary advance.

The missionary obligation implicit in the Christian faith rests upon all Christians. It is a responsibility that must be borne alike by the older churches of the West and the younger churches of mission lands. The missionary movement thus has its roots in every place where there is a living church.

The International Missionary Council is a council of constituent area agencies. These agencies are of two kinds: (1) national missionary councils in the West, and (2) national Christian councils on the various mission fields of the world. Two examples of national missionary councils are the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. and the Conference of British Mission Societies. Two examples of national Christian councils on mission fields are the National Christian Council of India and the Philippine Federation of Christian Churches. Four-

teen national missionary councils and twenty-one national Christian councils, thirty-five in all, compose the constituent membership of the International Missionary Council.

The International Missionary Council works in such close cooperation with the World Council of Churches that each recognizes on its letterhead its association with the other. Together they sponsor an East Asia secretariat. Together they support the Commission of the Churches on International Affairs. Through a joint committee, they pool funds and personnel for mission research, for special projects, and for keeping the world mission of the church at the very heart of the church's program.

Five special projects on which the International Missionary Council now focuses special interest and concern are: (1) the improvement of theological education and the whole program of recruiting and training church leaders in Africa; (2) a survey of theological education in Madagascar; (3) the coordination and release of leadership, experience, literature, charts and guides for a more effective Christian home and family life on mission fields; (4) the publication and circulation of a whole series of world Christian books, ably written, ably edited, small and inexpensive, designed to help Christians everywhere to know more about the Christian faith and Christian living; and (5) a study of the younger churches of mission lands. This study is designed to do two things: first, to help both the younger churches and the mission societies to come to a deeper understanding of the Christian faith in relation to the non-Christian cultures; and, second, to help both to become more effective in their proclamation of the gospel to the people of these cultures.

Many of the needs which brought the International Missionary Council into being in 1921 continue to demand its attention today. Many new issues also confront the Christian movement in our revolutionary world. Accordingly, needs, both old and new, and opportunities everywhere make imperative the continued services of the council as it seeks "to further the effective proclamation to all men of the gospel of Jesus Christ, as Lord and Savior."

It Depends on Us

Can anything be done to prevent boys and girls from becoming delinquents? Can America be won for Christ? The answer is yes—if Christians will become concerned enough and work in faith, looking to God for daily strength

By HELEN C. SCHMITZ



This boy at Murrow Indian Home, Muskegee, Oklahoma, is one of thousands depending on us for light, hope

ONCE we had confidence that if we made a supreme effort, good would triumph once and for all. Yet man made a new start through Noah after the great flood, and evil grew again. The early Christians literally turned the world upside down, and then lost the dominance of their influence. God-fearing men sought a new way of life in the New World. These indomitable pioneers put their characteristic stamp on the basic patterns of the new nation. For decades the American people moved ahead with confidence, and then the great disillusionment following the First World War subtly undermined the basic belief that Christians had in their effectiveness as channels for the redemptive power of the gospel. The state of war which has persisted ever since has humbled and sobered believers. Dare we now believe that America can be brought to Christ if we win . . . and teach? Dare we *not* believe?

Our churches are more crowded than they were a decade ago, and yet we should remember there are more people outside the churches today than inside them. The size of the mission field increases with each generation. Moreover, the difficulties increase because those outside are harder to reach. Great numbers of young people are in the armed services. While still in the States, they are "far" from us because of the extraordinary circumstance of their position. This "farness" is increased when they are stationed abroad. The off-the-reservation movement of Indian Americans to metropolitan areas means that the Indian can easily be lost in the maze of city life. The fabulous rise of new communities continues to amaze and perplex us. Here and there the church has grown with the community, but too often there is no church at all.

The Year of Baptist Achievement is doing great things for the churches which have participated in its pro-

gram. The leaders have worked longer and harder than they can remember ever having worked. More people have been pressed into service than for many a year. That the results have justified the tremendous effort is the testimony of everyone, including the exhausted leaders. Congregations and Sunday church schools have been thrilled with the opportunity to "bring them in," and are experiencing a great spiritual renewal.

Being an active, participating worker in the kingdom enterprise is the first step in winning America for Christ. Some 3,419 of our churches are participating in the YBA. Can you imagine what would have happened if all American Baptist churches had adopted the YBA pattern?

Do you love the Lord? How is this love manifest? When the day's work is done, do you go out to witness for Christ? What is the spiritual state of the nice people you know? Are you personally moved by the knowledge that churches are needed in new frontiers? Is it anything to you that crowded, deteriorating areas produce delinquency? What is your reaction to the plea that Latin American fields be strengthened?

AS YOU WORK in your own church program through your support of the Unified Budget (including the America for Christ Offering), your testimony is multiplied by nearly one thousand home missionaries. To understand fully the wonder of this fact you must know how this extension of your Christian witness really works.

In the six Latin American countries where American Baptists have work, schools are a vital part of the mission. Our schools are good schools. They command the respect of the people, so that non-Baptists as well as

Baptists choose to send their children to mission schools. In all of our schools it is clearly understood that Bible study and chapel services are an integral part of the student's experience. Yet non-Baptist parents send their sons and daughters to these evangelical schools because they appreciate the "plus" given in their daily programs. They want their children to have strong characters, even though they do not realize that true religion helps to produce it.

Registration in these schools is made up of two groups in about equal numbers: first, Baptist children who come from economically poor homes, whose parents, through their Baptist heritage, know that an education is possible and imperative; and second, children of well-to-do parents who are able to choose the best opportunity, thinking only that a child should be educated, not where he should be educated.

IN THESE TWO GROUPS one sees Latin America: the poor who too often are downtrodden and become tools in revolution, and the privileged class from whom leaders are elected to government, the military, and society. In making an impact for Christ on these two groups, we strengthen both the church and the state.

Millicent Engel, missionary nurse in Haiti, writes in *Home Mission Digest* 1956 how she had to call the police to hold back the huge crowds which had gathered at the clinic early one morning. She tells of watching 275 being baptized as the result of the labors of one church.

John A. Molletti, of Kodiak, Alaska, tells of crowding the sanctuary, the educational building, the parsonage, and then of instituting a double school, only to be crowded again.

Mathilda Utecht, Christian friendliness missionary in Southern California, told a student group of the various emphases in the program of American Baptists revolving around refugee resettlements, interracial groups, students from abroad, Spanish-speaking people, and the "Adopt an Overseas Family" project. The students were proud of, and challenged by, their denomination. In response to the challenge, one young man made a public commitment of his life to Christ that night.

Edward Rapp, director of the Juvenile Protection program, reports that nine Junior Citizen's Camps were held for a period of nine days in various parts of the United States during 1955. More than 400 children, labeled delinquent or pre-delinquent, experienced a rehabilitation program. These city children were amazed and delighted with life lived in the woods. At first they looked on the counselors as "cops" and complained of being regimented. When, however, they discovered that the attention they received was really an expression of love, they responded. They asked many questions. After the children had thus responded to loving treatment, they chose to be like those whom they loved and admired.

FOLLOWING each camp, the counselors had a four-day evaluation session, at which time a narrative report on each child was prepared and sent to the referral agency responsible for that child. Follow-up contacts

revealed that about 60 per cent of the children have exhibited a change for the better as a result of the camp experience.

Take the case of Bobby. In a solemn moment during the last campfire, Bobby made his way to the director. An audible sigh of apprehension rose from the group as Bobby put his arm around the director, and said: "Me and the boss have sure had our times, but he has taught me to be a better boy." That "better boy" went back to the same environment which had taught him to be a bad boy. The reports following are uniformly like this:

"Bobby is practically a model pupil," reports his school principal.

"What did you do to Bobby? Other camp experiences made him bitter and contemptuous. This time he is full of praise for the good people, the good food, and all the rest of it," says his mother.

Junior Citizen's Camps are only one part of the program designed to give a "Christian chance to every child."

If you have ever been puzzled by a variety of problems, perhaps you might consider those our missionaries face. Lela Mae Satoe, one of our Christian center missionaries, selected three of the best singers in her kindergarten and trained them as a trio for the mother-and-daughter banquet. When the children stood to sing she realized that here was a Japanese, a Caucasian, and a Negro who represented three different religious faiths: Buddhist, Roman Catholic, and Protestant.

THERE SEEMS to be still another race of people in our modern life, known as "intellectuals." At least they speak a different language. Robert W. Spike, formerly pastor of Judson Memorial Church, New York, N. Y., ministered to many of these intellectuals and sophisticated persons. One day a college student came to him in a serious, searching frame of mind, and asked, "Pastor, can a cat really dig this Christianity?" Try to answer that one!

One by one, three of four brothers from an unhappy home were sentenced and put in a reform school. The mother, the police, and the storekeepers all waited for the last son to be big enough to be bad. Finally, he did get into trouble. He was lucky however, for the agency responsible for him sent him to a Junior Citizen's Camp.

One of our missionaries in a Christian center knows that the rooms in the back of a certain house are rented to stable families, but that the front rooms are rented for three dollars an hour—to anyone, and no questions are asked. The missionary knows that some of the young people in his neighborhood go there.

There is no end to the struggle. Every generation must be brought from the dangerous front rooms of evil to the back rooms of a secure, good life. Every individual must be helped to understand the offer of eternal life made by Jesus Christ. In a dynamic and positive way each of us can strengthen this process. We do it as we witness in our town and community. We do it as we share vicariously, through study and prayer, the work of the missionary. We do it as we give generously in the America for Christ Offering.

The task before us is not easy, but, easy or difficult, it is our task. It depends on us.



This fine-looking Swazi youth was whistling merrily when we met him. Seemed happy to have picture taken

SOUTH AFRICA and The World

Conflicting concepts of human relations now plaguing South Africa, if they are unresolved in the next ten years, could lead to world catastrophe. The time is much later than we think

By ANNA CANADA SWAIN

THREE YEARS AGO, Prime Minister Nehru told the Central Committee of the World Council of Churches that the future of the world might well be decided in Africa. The reason for his statement is, of course, understandable when we consider the bitter political struggle which started with Gandhi and has been carried on by Nehru over the status of Indians in the Union of South Africa.

It is impossible in a month's visit to a country to do more than record impressions and quote people and newspapers. Unfortunately, the newspapers had to be English-speaking, but the people were both English and Afrikaners, both black and white. They came from all walks of life.

Two things, however, stand out. First, South Africa is a fascinating country to visit. The scenery is superb, with majestic mountains, a turbulent seacoast, exotic wildflowers, and exciting national parks.

The second impression is of the extreme sensitivity of Afrikaners over the unfavorable impression they are making on the world. They want to be liked. However, not enough so to be willing to change their ways. The plea that they always make is that people do not understand their problem.

In many ways one is reminded of Viscount Bolingbroke's statement that "nations, like men, have their infancy." South Africa gives the impression of being very immature politically.

Certainly at the moment the country is being run by what appears to be a dictatorship of Johannes G. Strijdom and his cabinet. Next to the prime minister, H. F. Verwoerd, minister of native affairs, is in a most strategic but difficult position. A high fence surrounds his house in Pretoria and it is commonly said that he is very much afraid of the native population.

When one reads the history of South Africa one is tempted to ask why it has not progressed as has the United States, for in many ways their early histories are similar. Portuguese explorers, in the fifteenth century, were the first white people to visit southern Africa. Diaz rounded the Cape in 1486 and Vasco da Gama did the same eleven years later.

In the seventeenth century the Dutch East India Company was established, and in 1652 Jan Van Riebeck made the first serious attempt at colonizing. In 1688, the Dutch were joined by 180 Huguenots, who brought with them "culture and refinement." These people intermarried and became the Afrikaners of today. The English did not come in large numbers until 1820, and very little intermarriage between the Afrikaners and the English has taken place.

About 130 years after the first Dutch settlement, the Afrikaners began to move north and met the Bantus, who were moving south. More than a million Bantus were destroyed as the various tribes met in their migrations and slaughtered each other. In addition, many more of the native population disappeared because of the slave trade, which Livingstone tried so hard to suppress.

The discovery of rich gold and diamond mines has meant much to economic growth of South Africa. However, this factor has been offset by lack of navigable rivers and inaccessibility to world markets. Now that improved transportation has brought the Union close to the rest of the world, the country finds itself facing growing dissatisfaction on the part of the cheap labor which it has been exploiting.

Years ago, Chinese labor was imported, but when trouble developed, owing to differences in culture, that was stopped. Indian labor was then imported, but when

the Indians became prosperous and articulate, the South African Government decided that they were a threat to the country. Bonuses were offered to every Indian who would go back to his native land. However, very few have accepted the offer.

In the meantime, native labor has been moving into the cities only to be greatly disillusioned. Housing is either extremely bad or unobtainable. Wages are unbelievably low and the work leads nowhere. Even the well-educated African at the moment can have little hope of ever being anything but unskilled labor.

SOUTH AFRICA has always seemed to have a faculty for raising up leaders who have been known around the world. They have always been considered either traitors to, or saviors of, their land—depending on the political views of the judges. Paul Kruger, tough leader of the country during the Boer War, was naturally much beloved by the Afrikaners. On the other hand, John Cecil Rhodes was much hated by the Boers.

Jan Christiaan Smuts, who will undoubtedly go down in history as a world leader, now dead five years, was often during his long and eventful life unpopular with his fellow Afrikaners. Many still feel that he was not loyal to the Union, because of his attempts to find ways of working with Great Britain.

Perhaps nothing can explain the present difficulties in the Union better than to classify the inhabitants. It is impossible to be in the country more than a few minutes without discovering that the population is divided into two groups, European and non-European. In railway stations, post offices, and other public places, always the individual uses the facility designated for the color of his skin. The only exception seems to be in Cape Town, which still shows early British influence by allowing the Cape Coloreds to use the same city buses as whites. This practice is very repugnant to those who have lived farther north, but seemed to work no hardship on anyone.

South Africa has at the moment a population of about thirteen million people, of whom three million are white. The non-whites (or non-Europeans) are divided as follows: first into the various Bantu tribes, numbering about nine million. These people should be called either "Bantu" or "native peoples," never "Kafir," the term of contempt used by many Afrikaners.

In addition, there are other non-Europeans who are Asians (mostly Indians) who number about four hundred thousand. It is popular to blame most of the difficulties of the native peoples upon exploitation by these Indians.

Lastly, there are about 1,200,000 Coloreds, who are found mostly in the Cape Province and who are of mixed origin. Since the Coloreds have some privileges which the native peoples do not have, there is claimed to be a constant attempt to pass over into that category. While we were in Cape Town there was a movement to check on the Colored list. One test was the use of a comb. If the comb went easily through the hair, the person was Colored. If not, he was native. Unfortunately, sometimes one member of the family would be classified one way and a brother or sister the other.

Serious as is the problem of relations between whites

and non-whites in the Union, even more impossible of solution seems to be the impasse which exists between the Afrikaans-speaking and English-speaking peoples.

On the one hand, the English-speaking people, most of whom feel loyalty to the Crown, wish the Union to stay with the Commonwealth. Most of these belong to the United Party, and, while they realize the problems of race, feel that the native peoples are human beings and should be treated as such. This does not mean that they want to mingle socially with the Bantus.

Many of the mines, which are controlled by English-speaking people, treat their native workers unusually well. The food is extremely good and most of the workers are in better condition physically when they finish their service than when they began. Also some of these mines are bringing the families of the workers to the mines and are giving them decent living conditions.

The Nationalist Party is composed for the most part of Afrikaners, who are members of the Dutch Reformed Church. They are still fighting the Boer War, and apparently the younger generation are just as bitter as their elders on the subject. At the moment they are trying to take the vote from the Cape Coloreds, and in order to do so have packed the appellate division of the Supreme Court and the Senate. They are talking a great deal about making the Union into a republic, which many people feel means removing it from the Commonwealth. They also talk a great deal about democracy, a concept which sounds strangely unlike their practices.

AFRIKANERS are very pleasant people to meet, but when conversation turns to the English-speaking people, *apartheid* (segregation), or the Nationalist Party a very large group seem to have lost their power to think objectively. During our month in the country we were shocked at some of the methods being used by the Nationalist Party, apparently with the approval of Dutch Reformed churchmen. For example, during our visit, under the guise of rooting out communism, offices, institutions, and even private homes were searched, and not for the first time. In most cases this seemed to be an attempt to show that people who dare to differ from the Government are guilty of what they call statutory communism. We talked with one man who had gone through this extremely unpleasant experience. The end, he felt, was a long way off.

In addition, during the month there were successful shocking attempts to break up meetings held in protest against attempts to make the Union a republic.

Of course, behind it all is the fear that the native peoples will take over the country. They try to bolster their position by saying that the Bantu is essentially an inferior being. In fact, posted in the museum in Pretoria, the administrative capital of the Union, is their conception of the relative scale of men and animals. After monkeys and apes come Bushmen, Bantus, Chinese, and, at the top, the all-wise European in his Western clothes.

Of course, this idea is rather ridiculous when one considers some well-authenticated facts. First, it is not true that many of the attributes which we associate with European civilization had their origin in Europe. According to M. Lewis in *Race and Culture*, such things

as steel, gunpowder, and printing were imported to Europe by other civilizations. Second, it is a well-known fact that China's culture is much older than that of the West. Third, there is ample evidence that in Nigeria and in some other parts of West Africa there was at one time highly developed art, sculpture, and metal work. The fact is that the relative isolation of Africans from other cultures has not given them the stimulus to advance which made it possible for the West to advance so notably in the nineteenth century.

It is said repeatedly to the inquiring visitor that these Bantus would need at least three hundred years of education before they would be able to take over jobs held by white men. However, over and over again the lowly black man goes on doing work which requires skill. Yet he is paid a pittance, while the white man receives the salary and the credit.

Moreover, this "ignorant savage" finds it necessary to speak three or four languages: his own tribal language, English, Afrikaans, and, in some places, Swahili, the *lingua franca* of the Continent.

In this situation the minister of native affairs, H. F. Verwoerd, helped to push through the Bantu Education Act, which he feels will educate the Bantu properly and at the same time undo some so-called "mistakes" of missionaries. His policy is summed up in these words: We want "a uniform educational policy, consistent with the general policy of the country. Unplanned education creates many problems, disrupting the community life of the Bantu, and endangering the community life of the European. Education in the past has produced a class which feels that its spiritual, economic, and political home is among the civilized community in South Africa, and since that civilized community is not accepted in the European community, it only leads to frustration."

MISSION SCHOOLS are blamed because they are "unsympathetic to the country's policy" and because "their curriculum and educational practice, by ignoring the segregation, or *apartheid*, policy, has been unable to prepare for service within the Bantu community."

Because of all of these ideas the Government is taking over all teachers' training and is allowing other mission schools to continue only if they are willing to do as the Government directs. Indirectly they are insuring that mission schools will not continue as before by reducing either at one stroke or gradually any government subsidies. Those schools which have been openly hostile to government policy, of course, are being summarily cut off.

All of the missions are fearful of what is going to happen to Bantu education, as are the native peoples themselves, but there is no uniform policy being adopted by all mission schools or even within denominations. Only the Roman Catholics are raising a large sum, so that their schools may continue.

In Johannesburg, Anglican Bishop Reeves has closed all his schools and is having the missionaries and native padres trained to carry on social work in the community. Other Anglican bishops in South Africa have not been so drastic in their decisions. Among the Congregational schools also there has been a difference as to the policy which should be pursued.

To complicate the situation even more, the countries north of South Africa are very gradually allowing native people to take over more responsibility. Great Britain, which has financial interests as well as political and moral responsibility in many of them, has been trying to work out definite plans for successful multiracial government.

ONE WONDERS whether Great Britain is not sometimes tempted to step out of the situation entirely. However, if she should do so, undoubtedly many of the tribes of native peoples would be exterminated by those tribes which happened to be better educated or perhaps more ruthless. Certainly white people have been a stabilizing influence and, as one authority on race has said, have helped to unite all the tribes on one aim, namely, to rid themselves of white rule. In the British Colonial Territories (the Rhodesias in Central Africa, the Kenya-Uganda-Tanganyika territory in East Africa, and Nigeria and Gold Coast in West Africa) is found a total population of almost fifty-six million, of which 55,371,000 are native peoples, while 230,000 are Asian and only 210,000 are white Europeans. When Lord Malvern, prime minister of the Central African Federation, makes a statement such as he did recently, that "the African will only be an enemy if we make him one," the Afrikaners in South Africa shudder in horror. They can see only one policy and that is that the white people must stand together against all people of color.

In no uncertain terms, T. E. Dönges, Nationalist Party minister of the interior, recently said: "South Africa must remain the permanent home of the white man. We have many common dangers and we must face them unitedly." He then went on to state that Mr. Nehru was fostering unrest in countries adjacent to India, because he wishes to make such countries as South Africa the dumping ground for India's surplus population.

As yet there seems to be no real hope that the white people can find a way to stand together. In the meantime, white people are becoming panicky. They now realize that a too-rapid westernization of primitive peoples has caused them to throw aside their traditional codes of law and morals. The net result is the breakdown of tribal family relationship and increasing crime and delinquency, which in Kenya, at least, has brought the unspeakable curse of Mau Mau upon blacks and whites alike.

In South Africa the white people have evidently convinced themselves that if only the native peoples will live away from the white people, the critical situation will clear up. However, most thoughtful people believe that westernization has already gone too far both for blacks and whites. On the one hand, as one authority says, the whole European social and economic system has become dependent on African labor. On the other hand, Africans have become dependent on Western technological advance and have absorbed as well the Western philosophy of "progress." Whether this social revolution will be peaceful or violent, remains to be seen. The next ten years, or even less, may either solve the problem or bring on a world catastrophe—perhaps the destruction of civilization.



These Mather girls, homemakers and business and professional women of tomorrow, will make their contribution to better human relations on the Southern scene

MATHER and the Southern Scene

Progress in human relations—race relations especially—is painfully slow. But schools like Mather, Beaufort, S. C., are our assurance that the forward thrust will continue

By M. C. ALLEN

FOR ALL that is being done at Mather School, in Beaufort, S. C., the school is relatively unknown in that state. This statement is not surprising to those who are acquainted with the pattern of segregation in the South. Mather is a small school, but if it were five times as large it would still be little known by the white people of the area. The average white person knows nothing about Negro education or educational institutions for Negroes. This does not mean that he is necessarily opposed to such education. His interests and concerns are simply elsewhere.

Like the white people of the South, the Negroes have naturally come to accept the Southern scene. Had they refused in the past to adjust to the restrictions placed on them, they might not have survived. Though today more Negroes than ever before are daring to question Southern mores, thousands of Negro children are being born and reared in shacks and hovels, just as their parents were thirty years ago. A few may rebel against such conditions, but most Negroes simply accept the environmental mold into which they are poured. To do otherwise is dangerous.

Mather helps to lead the adolescent girl from supine acceptance of the rigid pattern she has always known.

An interracial faculty stands by to help her see the gospel put into action. She is made aware of the Christian implications of the educational disciplines. She realizes that the gospel of Christ transcends racial differences. The social corollaries of the teaching of Jesus are brought into sharp focus.

At Mather the student lives each day in this different environment. Here she begins to take pride in keeping campus and dormitories in order, for she senses that the facilities at Mather are as good as those that the average white student enjoys. She becomes a person in her own right, not merely an unclassified member of a down-trodden race. The walls of caste are broken. Here she gains a new self-confidence and self-respect.

It is in the light of this contribution that one is to understand Mather's reason for being. The school is not equipped to be an institution for reform, nor is it designed to appeal to the elite. There is a limit to the amount of relief which any college or secondary school can offer students today. Those most closely associated with Mather have been wise in refusing to coddle students because they come from an oppressed race. Such a policy would only induce self-pity or minister to greed. Members of a group who have known the brunt of

prejudice are not necessarily good by virtue of this experience. Good and bad will be mingled here, as elsewhere. Indiscriminate handouts, then, may be more harmful than nothing at all. The faculty at Mather perceive in each child an individual with needs and abilities peculiar to herself. From this basic understanding, steps are taken to meet her needs and to help the pupil realize her best.

Like all human institutions, Mather has problems and needs. The student body is smaller than it should be. Though fewer than one hundred pupils are enrolled, the school is equipped to accommodate twice that many. Negro parents cannot jump at this opportunity when they hear of it, for the annual wage of most Negroes is still very low. High-school facilities are being steadily improved throughout the state, and, since Mather has been a preparatory school, it is hard to convince many parents that its distinctive advantages are worth the price.

THIS SITUATION is singularly unfortunate, for it strikes at the very heart of what Mather has to offer. Aside from racial issues altogether, our American culture, so threatened by materialism, needs the spiritual emphasis that such church schools as Mather can alone make. Add to this the fact that segregation makes any community pay more than double for its educational system, consider again how the Negroes invariably come off with the worst end of the bargain, and it will become apparent that the loss of a school such as Mather would be irreparable. Nevertheless, the immediate problem is understandable and must be faced squarely.

Eleanor Anderson, principal of Mather School since 1951, is conscious of such problems; but she is also acutely aware of the spiritual values for which the institution stands. She has advocated a more aggressive publicity campaign, which is beginning to take hold.

When Rachel Crane Mather came to Beaufort in 1867, she hoped to found a normal school to train teachers for the slaves who had been set free. None were ready to receive such training, but Mrs. Mather did not quit because of that. She adapted herself to the needs about her. She let down the buckets where she was, as Booker T. Washington would have said. A multitude of hungry, ragged children swarmed about her. Immediately she set to work with them, so that what was established was nearer to a kindergarten than a college.

Today the dream of a junior college is being realized at Mather. This junior college avoids duplication of any high-school program. It is coeducational, with men attending as day students. It is meeting a local need, since many high-school graduates would be unable to continue but for this provision. The Negroes in the vicinity—and Beaufort County is 65 per cent Negro—are keenly interested in this development. At the same time, grades nine through twelve of the secondary school will be continued as in the past. This practical and farsighted action should insure for Mather a program adequate to the needs of the people for years to come.

The whites of Beaufort present a dilemma. Mather needs their interest and support; yet some will not give this because of the biracial faculty of the school—a direct threat to the caste system. Mather has won, nevertheless,

some close friends and sponsors from the white community. She will win more.

The Southern scene, in the midst of which Mather must live, is a changing one. It is not as rigid as it appears on the surface: I realized this when I returned to quaint old Beaufort after having been away from South Carolina for a decade. With the Marines on nearby Parris Island, the bars of segregation were lowered shortly after my return.

Progress in human relations, however, is by no means automatic. There was fierce strife concerning the Negro's right to vote, a battle which ended in favor of the Negro. The very tension which gripped the town was evidence of the Negro's progress up the ladder. After all, a tug of war stretches the rope tight only when there is real pulling on both sides. A few years earlier, the Negro was able to pull so little that there was less tension. Some of the members of the church of which I was pastor opposed my liberal racial attitudes, yet they admitted that segregation would within a few years be a thing of the past.

The emotional nature of prejudice is seen clearly at this point. If segregation is admittedly doomed, why not do what we can to help Negroes take a proper place in the new society? Why antagonize them? Why cause violence in an effort to prevent them from taking what is rightfully theirs? But prejudice as an emotion will not consent to logical conclusions. It hopes against hope for the restoration of the old order. Like Samson of old, it plans to pull down the pillars of the temple in one last act of revenge.

Is it not good to recall that throughout the years Mather has borne a calm testimony for the right? We may take satisfaction in a school that will make for better integration of human beings when integration is achieved. These issues are by no means confined to South Carolina. Prejudice exists throughout our nation. All of us can let down our buckets where we are.

THE SUPREME COURT DECISION of May 17, 1954, has for the moment increased tension in Beaufort, as in many other parts of the South. Reactionaries among us even advocate disobedience of the law of the land; but these loud ones are by no means the only voices in the South. Their raucous cries bespeak their fears.

Mather is not, however, a pressure group to bring about integration. It is a school that seeks to train young people to conduct themselves honorably in whatever state they may find themselves. If integration is achieved, all our problems will not be solved. Some will be more acute. How great then will be the need for Christian citizens who know the meaning of education!

It is easy to get discouraged on the Southern scene today. As I write this, the Ku Klux Klan seems to be threatening to renew its abominable deeds. It is certain, however, that if this is done the forces of law and order will be aroused as they would not have been years ago. Progress is slow in race relations and subject to serious setbacks; but progress is definitely being made. Meanwhile, let us pray for all who strive to make the brotherhood of man a reality, lest they grow weary and faint of heart.

AT THE END of our discussion last month we were saying that hopes for the preservation of the liberties of mankind and their extension in Asia are centered in India. We saw that there, as in other Asian lands, the issues are joined, but not decided.

The vastness of India's social and economic problems is epitomized in Calcutta, a million (in round figures) of whose people live in the streets; sleep in doorways, on window ledges, or on the sidewalks; bathe in the streams which trickle alongside the street curbing from open hydrants or fire plugs; cook, eat, and perform all of the functions of living, without benefit of shelter of any description. Clothing consists of one piece of cotton cloth, which serves as business suit, evening attire, night clothing, and bed covering. If anywhere in the world there are people who do indeed have nothing to lose but their chains, it is these people of the open streets.

India is largely her 600,000 villages where people live in the collective, rather than the individual, family system. A marriage does not mean the establishment of a separate menage, but the addition of another mud hut in the ensemble of the man's family. Pigs, chickens, goats, and children mingle in sublime democracy in the village streets, wallowing in and polluting the little pools of water which serve for personal ablutions, washing of dishes, clothes, and so on. There are the crushing debts at inconceivable interest rates, incident to dowries, deaths, sickness, crop failures, and what not. These, too, are people who have nothing to lose but their chains. The fate of India and of all that goes with it could very well be sealed by the directions in which the stirrings of the villages in India lead their inhabitants.

As one would expect, protagonists of the communist philosophy are instant in season and out. A Communist may discover that his fellow passenger on a public autobus is a Christian. He immediately seeks to convince him that Christianity and communism can coexist. Is there not religious freedom in Russia? The churches exist there and do their work unhindered by the state. Witness the stories from visitors to Russia—Martin Niemöller, American churchmen, and others—of the great crowds to whom they preached in Russian churches.

HINDUISM in its deeper reaches is a factor to be reckoned with. Goaded by the successful evangelistic work of Christian missions, the steady growth of the church and Christian congregations, the consolidation of the Islamic elements in the creation of Pakistan, and the increasing trends toward secularism, its propagandists are making determined efforts to revitalize this reputedly oldest of the religions of mankind. One section of Hinduism campaigns for the removal of caste restrictions and social intercourse, such as in intermarriage and interdining; the emancipation of Hindu women; the alteration of social customs with regard to marriage and enforced widowhood; and the abolition of the disabilities of the outcastes.

The absorptive and syncretistic propensities of Hinduism are familiar. It is not uncommon to see the cross on the family altar of a Hindu home, along with images of Hindu deities, reflecting perhaps some vague idea of a magic power in the cross which the Hindu worshiper wishes to appropriate, and something of the kind of re-

Change and Challenge

An Article in Two Parts

By EDWIN A.

spect for the cross which characterized Gandhi. Hinduism can embrace and administer the kiss of death to any religious or philosophical movement which is not careful to preserve its own distinctives. Here the champions of Hinduism ring the changes on the foreign character of Christianity and identify it as a distinctively Western phenomenon. Christians are set apart in groups. Children of Christians from outcaste groups are denied scholarship aid for advanced education on the ground that being a Christian puts one in a preferred economic category.

Disquieting, too, is the growing rigidity of new governments toward the presence of the foreign missionary, reflected especially in Burma and India in frequent refusals to grant visas for admission of new missionaries and, in some cases, the readmission of missionaries after furlough. This rigidity is reflected also in refusing the missionary entrance to certain areas, such as Assam, where there is a ready response to the Christian message.

In an extended interview, the minister of health in the Nehru cabinet, a fine Christian woman, outlined to me the policy of the Government regarding missionary work and the presence of missionaries. She spoke sympathetically of the missionary enterprise, but made it clear that in the view of the Government the time has come for nationals to take over the administration of the work at every point possible, especially in the field of preaching and evangelism.

Such are some of the features of change in the Orient of our times. John E. Skoglund in his *They Reach for Life*, speaks with clear insight when he answers his own



A public school in the Kachin country of Burma. The Christian teacher is a product of our mission school

Challenge in the Orient

Two Parts—Part II

VIN A. BELL

question: "What is the great new fact of our time?" He declares: "Stated plainly it is this: for the first time in human history, millions and millions of earth's children are stepping from the mire of superstition, ignorance, oppression and fear to the firm ground of truth and saying 'We too are men!'"

But the extent of change is the measure of challenge.

THE GAUNTLET is down on every level, but it is being picked up. Among the men who lead the new governments in the Orient are persons of real stature—idealists, to be sure, but with their feet on firm ground. Makers of the new constitutions are seeking to write into the basic documents, expressive of the ideals by which their governments are to find the way ahead, the best features of democratic philosophy to be found.

The soundness of the thinking of the heads of these new governments was revealed in the Bandung Conference, the outstanding feature of which was that the Orient wants neither the colonialism of the West nor the colonialism of Communist Russia, but freedom to be itself and find in each country its own destiny.

But, lest time and space run out on us, we come to the challenge to the church and mission work. Eras of peace and tranquility have not been the most creative moments in the life of the church. The answer to the question "Will the national Christian leaders, pastors of churches, superintendents, and others in directive, policy-making responsibilities, be equal to the hour?" is that they will die trying.



Evangelistic service conducted by Joel Sorenson in Hong Kong. Sixty persons responded to the invitation

February, 1956

There are many things which more than offset any disquietude concerning the church and the work of missions in this era of change. There is the sheer fact of sixteen million Protestant Christians in East Asia, and the gathering of these into hundreds and hundreds of churches. There is the existence of the voluntary associations of these churches in conventions, unions, and so on, and of these associations into the national Christian councils—ably led, committed to taking over the task of evangelization, building their churches and propagating the gospel as an answer to the growing materialistic secularism, and presenting the gospel with its sympathy for the legitimate aspirations of people. These groups are finding one another across international lines, and are taking counsel together, concerning not only provincial problems but the universal problems confronting the church.

This is a fact—a reference to things actually happening. One could fill up several pages of the names of Asian leaders one meets, equals in stature, ability, and consecration to the best of our leaders in the West. If contact between the churches of the West and of the East should cease, if the sending of missionaries should stop and the church in the Orient were forced to go it alone, it could—and would.

There is the record of missionary effort to date. By any appraisal of the fruits of missionary labors, the treasure in life and money which has gone into this enterprise during the past decades is more than magnificently invested. Indeed, one could say that never has so much been accomplished by so few, with so little, in so short a time.

IWENT, as every visitor to South India does, to Prayer Meeting Hill, with our missionary John Clough Martin, grandson of John E. Clough. We sat looking out over the valley below, with its thousands of villages, some Christian, many non-Christian. I had seen people of these villages in their streets and on the highways gathering the droppings of animals with their bare hands, molding these into cakes, plastering the cakes against the walls of their mud huts to dry, and then storing them in great baskets for fuel or to be taken to market for sale. I recalled the plight of the untouchables, and the faith of the missionaries who believed that faith would move mountains. Their task was not simply a matter of changing the lives of a single individual here and there, but the transformation of a whole social system. This mountain, to be sure, has not been moved, but it is definitely moving.

We were guests in the home of an Indian family—outcasts they were. They were clean, fine, and wholesome. There was a quiet dignity and culture about the mother of this family which made one feel that she could move with poise and self-possession in any circle. One daughter was the capable superintendent of nurses in our large mission hospital. And yet, but for the gospel of Christ she and her family might have been gatherers of dung in the squalor of a poverty-ridden village.

This is not by any means an isolated case. There are 140,000 members of Baptist churches in the Telugu Baptist Convention. The mountain has not been moved, but it is moving.

Current Perspectives on the Race Problem

It will take more than legislation and court decisions to solve our racial problems; it will take the ministry of reconciliation

By EDWIN McNEILL POTEAT

RACIAL DIFFERENCES, however deep or superficial they may be, which H. G. Wells thirty years ago said hide more villainy and peril than any other observable fact in our modern world, have been sharply focused for us in the question of segregation.

No matter what part of the country one calls one's own, the question of racial segregation is in the public mind, and the opinions and feelings of all who are concerned about it are both varied and volatile. The two recent decisions of the U. S. Supreme Court have made necessary the examination of situations that some have hitherto been unwilling to confront, and the readjustment of social practices that have existed so long that they have come to be regarded not only as sacrosanct but as morally invincible. It would appear, therefore, that an attempt to understand both the problem and its solutions, must take us back to certain basic propositions on which we may all be thought to agree. Only as we agree on the bases upon which new social practices are to be established shall we be able to fashion the superstructure of solution.

THE FIRST BASE is what we call "the free democratic society." It is not difficult to carp about the important words in this phrase. To some, "freedom" is limited so severely as to be little different from tyranny; to others, the exercise and function of the democratic processes are under dangerous restraint; and to call the American conglomerate a "society" is, to still others, mockery. Nevertheless, however inadequately the phrase describes us, we are in no mood to abandon or greatly modify it.

The basic presupposition of the free society is that in the sight of the law all men have equal rights. Our legal structure is neither patrician nor plebeian. Although social rank many times throws the scales of justice out of balance, when a man enters the place of judgment he can, at least, plead the right to equal justice even when he knows he will not get it.

The history of the U. S. Supreme Court decisions from 1896 until 1954 shows that the imbalance created by a legalized slave system has, in terms of the concept of a free society, been redressed. When in their judgment segregated public schools were a violation of the principle at the heart of a "free democratic society," the court had no alternative to the outlawing of the system of segregation that had operated, with more or less success, since the Civil War. It is not surprising that the

decision created reactions endlessly varied; but it is difficult to see how those who are aware of the free democratic basis of equality of all before the law can cavil at the basic justice of the court's opinion.

THE SECOND BASE may be called "the controlled ethical society." Again, a caveat may properly be uttered against these words. We do not like the idea of control; authoritarianism of any sort is miasmic to the free air we breathe. And, it must be conceded, ethics sounds somewhat stuffy to some who feel themselves superior to moral limitations. Nevertheless, we will not soon abandon the phrase for its opposite; we will not knowingly kick this support out from under our social structure.

The basic presupposition of this idea is that all men have equal dignity in the sight of God; for our ethical concepts are derived directly from the premise of a righteous God who has prescribed the norms by which we are to behave. It is not easy to see the dignity in the tramp that is obvious in the aristocrat, and a word of Jesus warns us against judging people by the externals of the tattered suit and the white tie and tails. And somehow, we have been taught to believe, God's eye searches beneath the integument of fabric and flesh and sees a dignity in the heart that is common to all.

This is something to which the civil law does little homage, and properly so. Much of our law is based on ethical principles that are part of our Judeo-Christian tradition. Yet while the court must respect the human dignity of the culprit, it would be regarded as sentimentality if man's status before God were introduced as evidence of innocence.

Nevertheless, the problem of racial segregation cannot be disjoined from the concerns of ethics. To be sure, there are some who, in an excess of indignation, have said that the Negro is not human, and in this way thought to escape their ethical obligations in race relations. This subterfuge, however, is so rare as to be almost non-existent. Even the most resolute antisegregationist will admit an ethical responsibility in dealing with this new aspect of the race problem, though he will qualify his acceptance in terms of time (it is not yet feasible), place (the disproportion of the population makes change inadvisable), or circumstance (the social and cultural level of the minority group threatens the higher standards of the majority). We must not, in an excess of self-righteousness, denounce such judgments as perverse or amoral. At the same time, within the legal and moral

structure of our society there is no place for discrimination against any member as though, with the approval of God, he is not to be allowed his freest efforts toward self-realization.

The probability is that those who feel this moral obligation most deeply will be less censorious of those who evade or dilute it. This attitude will not be easy, particularly for the victims of discrimination who have their injury insulted by the superior moral attitudes of those who dispute the legality or the wisdom of the Supreme Court's ruling. And yet, within the context of our society, there is the compulsion "to be Christian," however lightly the compulsion may rest on us.

THE THIRD BASE upon which the structure of settlement must rest will perhaps be disavowed by some who take seriously the other two. Unhappily, we cannot assume that the democratically and ethically oriented individual will always accept the specifically Christian obligation. "To be Christian," as the phrase is used above, does not mean for many what it truly means. It is more nearly synonymous with decency, fair-play, giving the other guy a break, or the good Anglo-Saxon idea of sportsmanship. This is what has broken down the barriers against the Negro's participation in sports, the arts, and to a much more limited degree in education and government. As such it is all to the good.

The Christian, however, must not be satisfied with the mandate of traditional democratic and ethical principles, important though they are. His is a ministry of reconciliation. This familiar commission is stated in Paul's Second Letter to the friends in Corinth (5: 18): "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation."

The point of this, of course, is not that the majority group alone has been given the ministry of reconciliation; it has been given to all who are within the Christian community. Nor do we have here a blueprint for the construction of a problemless society. What we do have is simply a motive. To those who accept the ministry of reconciliation, no attitude or action will be taken in respect to the settlement of a problem that has not reconciliation as its aim.

This is a mood that government can only inferentially assume. So long as society is kept orderly and reasonably content, its work is successful. The Supreme Court may, after a fashion, have been seeking to reconcile the law to newly changing racial attitudes, but the job of reconciling person to person, group to group, section to section is beyond the court's jurisdiction.

Similarly, sports. When Jackie Robinson broke down the color line in professional baseball, it was—whatever idealism Branch Rickey may have had—good business, and Negro stars have paid off handsomely ever since. Yet we do not think that the New York Giants are acting as ministers of reconciliation because Willie Mays is a top-flight star. Similarly, the arts. When Marian Anderson was offered a starring role in one opera at the

Met, much was made of this "first." Her personal life has been a ministry of reconciliation, as has that of Roland Hayes and others, but one does not make the Met if one has not an operative voice. Similarly, business. Negroes have been slowly graded up in the skilled industries, but again the reason is less a matter of public relations than of production. The church is the only institution in our society the primary business of which is reconciliation.

We are far from saying that those institutions of society that have been constructively dealing with the race problem are wholly free from disinterestedness; that they are unresponsive to the necessity and the advantage of being decent and "Christian." What we are saying is that the mandate under which they must operate is different from the Christian's commission. We assume that when the batting averages of Negro stars fall below 200, they will be dropped from the active playing roster. But will they stay on as coaches, or step into a manager's job? Or will they be sent back to the minor leagues?

NOW, to perform the ministry of reconciliation may not mean that the Christian must plead with some second-division club to take on a cast-off Negro star as manager; but it will mean that our society is so pervaded by the mood—undergirded legally by our constitution and ethically by our social mores—that men of all colors will seek to be reconciled with each other.

And what does that mean? Some of the professional reconcilers we have seen make us aware that taking the ministry of reconciliation seriously has made a nuisance out of them. Does that mean there are to be none others besides—say, Schweitzer—who give themselves wholly to this dedicated responsibility? By no means. If we take what Paul was talking about as the clue to what we are saying, it means that every Christian, in every relation into which he is set, is to act in such a way that everything he does is reconciling.

We are baffled by the immensity of the problem that confronts us. The law will not give us a final solution, nor will our ethical presuppositions lessen the tension very much, very soon. The problem will find its solution only when all those committed to the Christian obligation, no matter what their skin or their status, determine that in those areas, be they large or small, where they have personal influence, shall see to it that the mood they create is reconciling.

This is what some have called building bridges over the gulfs that separate us. It does not call on us for giant construction jobs that span the great expanse of sparkling waters. It will be more often, perhaps, a hand extended to help another toward us over a ditch that seems very small as we look back at it.

The job is immense, but then, our resources are incalculably great. We wonder, indeed, whether there is any human heart anywhere that does not have enough of the power of reconciliation to lift "one of these least" across a divide, be it ever so narrow or so wide.

EDWIN McNEILL POTEAT, minister of Pullen Memorial Baptist Church, Raleigh, N. C., died of a coronary occlusion, December 17, 1955. He was formerly president of Colgate Rochester Divinity School. Before going to Rochester he was pastor of Euclid Avenue Baptist Church, Cleveland Ohio.

Among the Current Books

CHILDREN'S PRAYERS FROM OTHER LANDS. *Selected and Adapted by Dorothy Gladys Spicer.* Association Press. \$1.75.

This little book contains one hundred prayers from twenty-one foreign lands, all of them for children, and many of them composed by children. Much of this material is in English for the first time. It is a book for boys and girls from eight to twelve, and for their parents. Such a book binds all the children of the world together in the very real sense of the universality of God and the brotherhood of men, which break down all petty barriers.

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. *An Extension of The New Schaff-Herzog Encyclopedia of Religious Knowledge. Editor-in-Chief: Lefferts A. Loetscher.* Baker Book House. 2 Vols. \$15.00.

These two handsome volumes deal with all principal areas of biblical and theological scholarship during the first half of the present century, and so are invaluable references for any pastor's or church school teacher's library. Biblical archaeology, text and versions of the Bible, theology, church history, biographical sketches of great religious leaders, information concerning religious denominations, religious movements—these and many more interests are treated succinctly and authoritatively. The two volumes contain more than twelve hundred double-column pages, articles by more than five hundred contributors, and 1,200,000 words. The beautifully printed and attractively bound set would be a prized addition to any library.

THE GREAT REALITIES. *By Samuel H. Miller.* Harper & Brothers. \$2.50.

Living on the surface, "man is in danger of ending up with everything on the outside and nothing on the inside." The purpose of this inspiring and provocative presentation is to reveal how man can discover basic realities for deep living. These realities are to be found in man, God, prayer, worship, faith, love, and peace. Man knows more than ever, but the age that knows so much about the world "knows neither God nor man very well." Man's salvation rests in knowing himself, his needs, and his Creator, who can satisfy those strange longings. The individual may be unaware of it, but there is a lively conversation going on always between the soul and

the living God. When this dialogue breaks forth into words it is called prayer. Worship is communion at the deepest level of reality. Believing involves an intellectual factor, but believing is fundamentally "the giving of ourselves to something in order to discover the truth of it." Faith and belief operate when the evidence is inadequate. Love is the greatest truth and power. The realities of love are found in its power and joy. "The power of peace is something greater than the world; it neither comes from it nor depends on it." In beautiful, forceful and picturesque language the author presents profound truths that help man know and understand his true needs; discover the truths about God; find enrichment for his prayer life by discipline, love, repentance, contemplation, and action. Dr. Miller is pastor of The Old Cambridge Baptist Church, near Harvard University, and adjunct professor of religion and philosophy at Andover Newton Theological School.

HYMNS WE LOVE. *By Cecil Northcott.* The Westminster Press. \$2.50.

The one hundred most popular hymns presented in this book have been selected from the favorites suggested by hymn-lovers throughout the English-speaking world. The hymns are grouped into five categories: Praise, Prayer, Experience, Christ and His Church, and Christian Action. The author's comments are brief and succinct, presenting interesting facts about the hymn writers, the hymns, and the music.

THE BIBLE SPEAKS TO YOU. *By Robert McAfee Brown.* The Westminster Press. \$3.00.

This book is written in a refreshing conversational style. It attempts to portray how life looks through biblical eyes. The first section deals with frequent questions and problems about the Bible and reviews the development of the book itself from the first oral traditions to the present. A major part of this section is devoted to the biblical understanding of God. There is a chapter concerned with predestination and miracles. Four chapters deal with the life and work of Jesus Christ. Several chapters are concerned with the problem of evil. The next part of the book deals with man and his necessity for conversion and the place that the church plays in this. Another brief section deals with eschatology. The last part of the book deals with Christian

ethics and the light thrown upon Christian living by the Bible. The specific problems discussed are sex and marriage, the problem of work, politics, and the Christian attitude toward war. The author is an assistant professor at Union Theological Seminary, New York.

PROTESTANT — CATHOLIC — JEW (An Essay in American Religious Sociology). *By Will Herberg.* Doubleday & Co. \$4.00.

This is a scholarly study of the religion of citizens of the United States. There is a return to religion in our country, though some feel that the experience does not run very deep. Where our grandfathers were identified in terms of their immigrant origin, the third generation, their grandsons, are in search of a heritage which is found only in religious terms. Therefore actual census figures show that most people in the United States identify themselves with one of the three great religious groups—Protestant, Catholic, or Jewish. The author studies each of these movements individually, shows in what way they may be compared and contrasted, where there is an overarching unity, and where there is tension both between the groups and within them. Broad areas of American social life are illuminated by this book. We are at one and the same time one of the most religious and the most secular of nations. If we could deepen our religion, we might really make it count.

SPIRITUAL LIFE IN THE NEW TESTAMENT. *By G. Ernest Thomas.* Fleming H. Revell Co. \$2.00.

Based upon the New Testament, this book presents a comprehensive study of the development and growth of the devotional practices of the first-century Christians. An introductory chapter calls attention to scriptural references emphasizing the paramount importance Christ and his adherents placed upon the devotional life. The chapters that follow show how through church attendance and worship, family religion, Scripture reading, grace at meals, prayer, witnessing, stewardship, service, daily work, and fellowship the early Christians became increasingly aware of the divine presence, and grew in grace, humility, and obedience toward God. This study offers invaluable material for sermons, prayer-meeting talks, or Bible study. It is the work of a man who has searched the Scriptures diligently, and has enhanced his research by timely questions and observations. It should be in every church library.

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Last Journey to Jerusalem—Jesus takes the disciples aside and tells them of his coming death and resurrection. The major events in Jesus' last journey to Jerusalem, including his triumphant entrance on Palm Sunday are shown. A 16 mm color and sound film. Time, 20 min. Rental, \$10.00.

The Upper Room—Jesus and the disciples meet in the upper room for the Last Supper. A powerful film showing the events that took place in the hour of love and fellowship Jesus shared with his disciples in the upper room. The first Lord's Supper. A 16 mm color and sound film. Time, 15 min. Rental, \$8.00.

Jesus Before the High Priest—The Temple guards take Jesus from the Garden of Gethsemane directly to Annas, then to Caiaphas, the high priest. Peter denies his Lord. Jesus is tried and eventually taken to Pilate. A 16 mm color and sound film. Time, 15 min. Rental, \$8.00.

The Crucifixion—Jesus is compelled to carry his cross through the streets. Simon helps him when the burden becomes too heavy. Jesus is crucified on the hill Golgotha, and darkness covers the face of the earth. A 16 mm color and sound film. Time, 20 min. Rental, \$10.00.

The Lord's Ascension—Christ appears to the two women at the tomb, to the men on the road to Emmaus and in the upper room. Jesus again meets with the disciples on the shore of the Sea of Galilee and ascends to the Father. A 16 mm color and sound film. Time, 15 min. Rental, \$8.00.

I Beheld His Glory—One of the greatest and most magnificent productions on the Easter story which is told through the eyes of a Roman centurion, who tells of the events concerning the last days of our Lord's life. A

16 mm film. Time, 55 min. During Lent, color rental \$35.00; black and white, \$22.50.

The Road Back—The advertising policies of a large department store are changed and two advertising men are relieved of their jobs. The effect of this is reflected in two contrasting family situations. A little girl, home from Sunday school, retells the Easter story. The advertising men are inspired to reproduce a series of paintings telling the story of the crucifixion and resurrection. This is an excellent film to show that it is possible to conduct a business on a highly competitive basis and still retain Christian concepts. A 16 mm black and white sound film. Time, 30, min. Rental, \$8.00.

Filmstrips

The Last Supper—Beginning with the triumphal entry of Jesus into Jerusalem, his teaching in the Temple concerning the paying of tribute, the preparation for eating of the Passover, and the institution of the Lord's Supper. A color and sound filmstrip. 33 $\frac{1}{3}$ rpm record. Rental, \$2.50; sale, \$10.00.

Gethsemane—At the conclusion of the Last Supper, Jesus and his disciples go to the Garden of Gethsemane, where Judas betrays him. A color and sound filmstrip. 33 $\frac{1}{3}$ rpm record. Rental, \$2.50, sale, \$10.00.

Arrest and Trial—Opens in the Garden of Gethsemane, where Jesus is seized and taken before Pilate. He is sent to Herod, then returned to Pilate for further questioning. A color and sound filmstrip. 33 $\frac{1}{3}$ rpm record. Rental, \$2.50; sale, \$10.00.

Write for a free catalogue and further information: Baptist Library of Visual Aids, 152 Madison Ave., New York 16, N. Y.

Washington, D.C., Host To 32 Baptist Missionaries

Thirty-two Baptist missionaries, sixteen from the Southern Baptist Convention and sixteen from the American Baptist Convention, were scheduled to speak in Washington, D.C., churches January 29 through February 3.

This "Week of Missions" is sponsored by the department of missions of the District of Columbia Baptist Convention, of which William J. Crowder, is the department secretary. The Washington biennial program was the forerunner and inspiration for the "Cavalcades of Missions" that have been held in several states during recent years.

Missionaries from the North and South were to live in the same hotel, speak in the same churches, attend the same luncheon meetings (at which various visitors were to give interpretations of their work to the Baptist ministers of the district).

American Baptist missionaries attending this conference for the full week were Mrs. Chester A. Bentley, Gustaf A. Sword, William A. Axling, Richard Cummings, Robert F. De-



A Family Films, Inc., release entitled 'Last Journey to Jerusalem'

Lano, Rev. and Mrs. Elmer G. Hall, John N. Nicholson, Rev. and Mrs. Perry L. Jackson, Charles R. Osborn, M. Vincent Young, Franklin O. Nelson, John S. Anderson, E. Clifford Gates, and Mrs. Ioleta McElhaney.

Increasing Demand For More P.F.A. C.

The amazing successes achieved by churches which held planning-for-action conferences, have led the Council on Missionary Cooperation to widen the scope of these conferences this spring and to urge more churches to take advantage of such a program. New materials have been prepared to promote the program, including a striking brochure explaining the purposes and results of such a conference in your church.

A new work book will simplify the session devoted to analysis of the church's needs.

More than one thousand churches have already greatly increased their effectiveness as a result of a planning-for-action conference. Lorenz R. Michelson, pastor of the Cashmere Baptist Church, Washington, writes "The results of our planning-for-action conference were revolutionary. As a result we had a thorough every-member canvass using all eight steps, and increased our local budget 52 per cent over last year and much more over any previous year. This church is beginning to ask itself the question 'How could we resist the every-member canvass so long?' . . . next year we believe the every-member canvass, plus some sort of planning-for-action conference, will become standard procedure for this church."

A letter from Arthur M. Clarke, executive secretary of the Nebraska Baptist State Convention, reported the following results in one church; "I was speaking recently in the Tecumseh Baptist Church, in the sanctuary which had been recently redecorated, including pulpit furniture and a new organ. The special occasion, however, was the dedication of a new educational unit. In introducing me, the pastor, William Bingham, gave out the surprising and gratifying information that the building of the new unit had grown out of the planning-for-action conference held in their church. These meetings were unusually successful in Nebraska and well attended, and many practical results have been seen in improved church property, including church parsonages, increase in salaries, a better conception of missionary support, and a desire for more efficiency."

Those desiring to have a one-evening program in their own churches should contact their state or city promotion office as soon as possible.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Women at Prayer in Belgian Congo

By LEE WEAVER

MY FAITH was much too small! A light rain had been falling all night, and in the morning we were still having quite a steady drizzle. I said to Jerry, "Well, we won't have many women at the World Day of Prayer meeting this morning." How wrong I was! By the time I got the children off to school, the baby bathed and fed, and started across the road to the Sim's Chapel, most of the benches in the chapel were already filled, and many more women were coming down the sandy street to the service.

I could not help wondering how many of us would walk over a mile in even a light rain, carrying (in most cases) a baby on our backs, and perhaps leading another small child by the hand. Before the service was over there were women and children filling all the benches, and all the floor space except for a tiny aisle left down the middle of the chapel. With the older school girls who were dismissed to come to the service, there were more than two hundred present, not counting the small children and babies.

Our service here in Leopoldville was held in two languages, Kikongo and Lingala, since our church is really a bilingual church. The women and girls lead in the service as much as possible, and Rhoda Armstrong told me how happy she was this year to have quite a group of literate women from whom to choose to read the various sections. Some of them read haltingly, it is true, but they read, and it was *their* program. How thankful we are

that women here in Congo are beginning to take their place in the church, and are learning to become more useful and effective Christians!

How we wish that the people at home could have looked in on our service this morning—to see Mama Mattie hand her month-old baby to another woman while she came to read the call to worship; to watch Mama Oropa walk gracefully up the tiny aisle with baby Cecile sound asleep on her back, and give her part in Lingala; to see Mama Kaba sitting by the open door where the light was best, but still squinting her very weak eyes to read the program; to hear the women and children sing out with great enthusiasm on the chorus of "Take the Name of Jesus with You"; and to note the remarkable poise with which the sixth-grade girls, so much more "Europeanized" than their mothers, read their parts!

These fleeting impressions were striking to me, because this was my first meeting of this kind in Congo. Just as striking were the group of small children sitting on mats or on the floor, often wiggling and squirming, but generally reasonably quiet. How incongruous, but thoroughly satisfactory, it was to see the blond heads of Miriam Brown and our own Cindy bobbing among the black ones! The mothers quickly nursed their babies when they started to cry. There was delight in their eyes when Ruth Brown and I played the flute and accordion for the prelude and singing. What a joy it is to do things for and with these women, because they are so appreciative and eager to learn!

As I sat there during the program and listened to the speaking, I wondered just what the service meant to those women. By any of our standards, the atmosphere could not have been considered reverent, because there were constant cries of babies, shuffling of feet, and the sounds of the near-by shipyard. During one of the prayers a truck drove up and dumped a load of sand in the road right in front of the chapel, so that to my ears the noise was almost bedlam. Many of the women who read or prayed spoke with such soft voices that I could hardly hear them. But then, I thought, the very fact that they were there indi-



We take turns riding topside and in the hammock on mother's neck

cated a desire to worship—a hunger for the things of God—and that they certainly could receive a blessing, whether they heard the actual service or not.

As we listened to women from the different tribes praying in their own tribal language (seven different languages were represented), I thought again of the thousands of women here in this city, coming from the many tribes of this area, and of their great need for the gospel of Christ. How thankful we are for these who have come to know and accept Christ, and who are learning to be Christian leaders! But how great is the need of these others who have not heard, because there is no one to tell them!

Yes, today we prayed in Congo, as the women were praying in Japan and Burma and America. And we continue to pray that the women of our country, as well as the women of the world, may truly be witnesses for the Christ who has brought the Light into their darkness.

'We Give You the Heart'

By MARY BONAR

On page 48 in this issue of MISSIONS, you will see a picture of a Congo family asking you to give an annuity to the Woman's American Baptist Foreign Mission Society. Look at that picture as you read the story of the mother, told by Miss Bonar, her missionary teacher.—Ed.

Several years ago, at the beginning of the school year, a father appeared at our mission school in Banza Manteke. The man carried a small bundle on his head, a most unusual thing, for men do not carry bundles in Congo. He had with him a charming, intelligent little girl named Lesa Sunda, meaning "to surpass."

"Mama," he began, "when we kill an animal in the village and divide it up, the heart always goes to the chief. We have taken the heart out of our house and now give it to you."

He and his wife have been Christians all their lives, and he is one of the finest. The little girl I had seen on one of my trips to their village, and it was then that I had asked to have her in the mission school. The father was ready but the over-burdened mother with several smaller children protested that she needed Sunda's help at home. Now, evidently, the mother had finally been prevailed upon to release her.

After finishing the courses available, she taught in the school. Benjamin Tondwanga taught here at the same time, and he became possessed of but a single thought—Sunda. Usually a

relative of the man asks for the bride, but Benjamin proceeded without tribal formalities. He approached me with the forthright request to ask her parents' consent to their marriage, and to ask her consent according to the Christian pattern. Her answer was encouraging—she liked him. Her parents talked it over and the father said, "Tondwanga is a mighty good man and will be a leader in the church some day. He will make a good husband. We are agreeable to whatever you say, for in all our lives we have never had any trouble with Sunda." This was intended to be a tribute to us as well as to his dependable daughter. The marriage was agreed upon and a happy home established.

Not all of the children are shown in the picture. Six were born in the mission hospital, thus showing an example to other mothers. When the twins were born they were not taken to the village for some time, in order to avoid having a ceremony held to ward off the ill effects inherent in the birth of twin babies. The Congolese consider twins bad luck, and hold a ceremony over

them to frighten the evil spirits away. They believe that one of the babies belongs to an evil spirit. If one gets sick, they dress up a little stick, go out toward the valley, hold the stick in that direction, and ask the spirits to come. If the sick baby does not get better, they try the next direction. If one of the twins dies, the living child has to wear around his neck a little wooden image of the one who has gone.

Sunda had her troubles feeding two babies at once. We had recently begun raising goats, and Sunda came to me for lessons in milking and preparing the milk for the bottles. Soon this nourishment made the babies into a roly-poly happy pair. Three lessons were taught to their neighbors already—the Christian marriage, the blessing of twins in a home, the proper feeding of undernourished babies.

Lesa Sunda is busy with her large family, to be sure, but she works on the evangelistic team, going as one of the Bible women. She was the heart of her childhood home, and she has come to be at the heart of the Christian program in Congo.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

'Where Cross the Crowded Ways of Life'

As Experienced by Three College Girls

By VIVIAN McMILLAN

DO YOU HEAR the cries of races and clans? Races who are crying because of economic needs, political conditions, and inequality of opportunity?

There are many problems in our world today, but there is one particular problem of which I can speak freely, because I have lived and worked with it all my life. Racial prejudice still stands strong in the minds and hearts of many men.

In the South, where I grew up, there are signs everywhere: "For White," "For Colored." There are many people in the South who are rushing to the crowded cities in the North in an effort to escape this racial pressure. Yes, big cities can hide a lot, but racial prejudice has become too big to remain hidden. In the South, at least, Negroes know where they are wanted and not wanted, but in the North there are no signs, so they just have to find out for themselves.

Even though what I have said is true, I am glad to be able to add that above the noise of this selfish strife we can still hear the voice of God speaking to the hearts of men.

Some churches are beginning to realize that we can live and work together as children of God. Last year, I had the privilege of working in the First Baptist Church, Evanston, Ill. This year, I have begun an experience at the North Shore Baptist Church, Chicago, Ill., as a part of my field work. During the past summer, I worked in the nursery school in the Calvary Baptist Church, Washington, D.C. To the people at Calvary, this was a new and strange experience to have a Negro person working in their church. I believe that from this experience, both they and I began to realize that all peoples can live and work together in Christ. Can the church be the answer to the problem of prejudice?

In Shadowed Thresholds

By NEONA WALDROP

Walk with me, if you dare, on a Sunday in June and succeeding days as I worked, learned, and lived in a laboratory section of Chicago in the summer of 1954. This trip is not one for the timid, the proud, or the hardened. This is for those who will see, and then act. Walk with me and listen while the people speak.

Rows and rows of multiple-dwelling apartment buildings stretch far down the street. Here live the people who work long and hard. Here they are trying to create a new life, a good life, and they are trying to forget.

Millard Avenue! On every porch of this crowded apartment street are children, endless children sitting on endless porches. Look at them. They are doing nothing. Listen, as they speak with pleading eyes.

"I live on this street. I wish I had some place to play. I get tired of playing on the steps. They're always yelling at me to be quiet."

Walk with me now to Sixteenth Street. There are not enough fingers on the hand to count the beer halls in sight. See that group of fellows across the street? They are about sixteen years of age.

They have nothing better to do than drink beer and toss the cans into the street. And have you counted all the youngsters we have passed with door keys strung around their necks? Home for them is wherever they happen to be.

Across the street, the minister just escaped being showered by a bag of garbage that was tossed out of an upstairs window. See those teen-agers playing cards on Sunday? They dance, experiment with sex, and are confused

by this complex world. Do not misunderstand me. All the people are not like this, but these conditions exist, and they affect everybody.

You protest? Yes, something can be done, and something positive is being done. The West Side Christian Parish, led by Archie Hargraves and David Wright, is one of those doing its best. It is operating through the Lawndale Community Church, interracial and interdenominational. The parish is helping people to do things for themselves, and many people are accepting the challenge.

It is a mammoth task. These children, teen-agers and adults, must not be neglected, or soon the question will be asked, "What can we do about that terrible slum area between Odgen Avenue and Roosevelt Road?" From thresholds dark, the child comes from his porch to the open door of the church, asking, "May I come in?" How will the church answer?

From Childhood's Helplessness

By MARY APOLINAR

I was born and reared in South Chicago in an area called "The Bush." It is a small community of only five square blocks. Yet in this area there are seventeen different nationalities, with Polish- and Spanish-speaking people predominating.

We are surrounded on three sides by the huge steel mill. Numerous smokestacks tower above, and the flames leap into the sky, blanketing the neighborhood with smoke and steel graphite. The mill is dirty, but it is the means of bringing bread to the tables of our people.

There is a place in "The Bush" that I remember with much tenderness, the

South Chicago Neighborhood House. I remember the many cooking classes, crafts, and museum trips. I remember vacation church school, Sunday school, and the Fellowship Guild. I remember how I would look to the teachers and say to myself, "Some day I want to be just like them."

I remember the day my brother died. Peter had been ill for seven years, with tuberculosis. When he died I thought my mother would die, too. Her tears were with anguish. In our hour of helplessness, Basil Williams came. He is the director of the South Chicago Neighborhood House. He made us realize that death did not mean the end, and that we could look ahead with hope. In our hour of helplessness the pastor was there.

Well I remember the day that I, too, became ill. "God is unfair," I said, "and it is not just." Had I not decided to become a missionary and serve him? Why did this happen to me? Why? Mr. Williams said something to me then which I have never forgotten. He said, "Right now you cannot see or understand why this happened to you, but in time you will. God is testing your faith through your helplessness."

Yes, if I am not confused or divided, it is because in "The Bush," where I was born and reared, there was and is a neighborhood house.

B.M.T.S. Statistics

The enrollment of the Baptist Missionary Training School is approximately seventy-five this winter. One-third of this number are new students. During the summer many upper-class students worked in Christian centers, with migrants, on Indian fields, in rural vacation Bible schools, children's homes, summer camps, and city churches.

In seventy-five years there have been 1,400 girls at B.M.T.S. Of these, 557 became home missionaries; 123 became foreign missionaries; 40 became wives of ministers; 27 became denominational or interdenominational workers; 17 became full-time teachers of weekday religious education.

Others are active lay women in your church, trained to serve. One-third of the women now employed by our denomination were graduated from B.M.T.S.!

The school was organized in 1881 by the Woman's American Baptist Home Mission Society for the purpose of training women as Christian workers. It seeks to blend divergent groups into a unified whole.

Women's societies all over the American Baptist Convention are holding birthday parties in honor of the seventy-fifth anniversary of the school.



A special class at Baptist Missionary Training School, Chicago, Ill.

MISSIONARY AND STEWARDSHIP EDUCATION

This Is Stewardship Education

Retreat for Young Adults, Northern California

By LINNEA A. NELSON

ABOUT EIGHTY Baptist young adults met in the lovely Lucerne Hotel to think about their personal Christian responsibility in daily living, on the job, and in the home. This second annual retreat for young adults of Northern California gave evidence of careful planning by Kathryn M. Williams, state chairman of the young adult department. The theme, "Christian Faith in Everyday Living," was based on Ephesians 4:1, "That ye might walk worthy of the vocation wherewith ye are called."

Outstanding Leaders

A varied group of leaders had been chosen for the discussion groups and the general panels. This group included Ben G. Field, director of Christian education for Northern California; Lawrence Kelly, counselor for Alameda County Public Schools; Linnea A. Nelson, missionary on furlough from Central Philippine University; William J. Keech, of the Board of Education and Publication; Harold Frazee, professor of Christian education at the Berkeley Baptist Divinity School; and Frank E. Johnston, director of Lucerne Baptist Assembly. The devotional periods and the music were under the leadership of Rev. and Mrs. David Silke, of Palo Alto. These leaders had been instructed to the effect that they were not just to act as chairmen of their groups, and so produce what might be just a "pooling of ignorance," but were to share widely from their own background of training, study, and experience as they led the discussions and took part in the panels.

A special feature of the retreat, which enabled young adults with small children to attend, was the provision for children of nursery care for babies and a program under competent leaders for the older children. More than twenty children were registered at the retreat.

A Busy Week End

The program opened immediately after lunch on Saturday, and the session plunged the delegates into a spirit of serious thought and inquiry, which pervaded the whole retreat. This was no gay vacation week end or jolly fellowship gathering, but an earnest

searching for the answer to the most important question of an honest follower of Christ: "How can I be a real Christian in my everyday work?"

The theme song, "Our Faith Is in the Christ Who Walks," was introduced by Mrs. Adele Norman Silke, and then Dr. Frazee presented the basic problems involved in the topic, "Christian Faith in Everyday Living." Successful Christian living, he said, involves the bridging of three gulfs: the gulf which separates the clergyman from the layman, and so prevents each from being the help he ought to be to the other; the gulf which separates the Christian in his church from the person he is in his vocation, and so prevents him from witnessing on the job to what he professes to believe; and the gulf which separates the Christian church from the world, and so prevents the church from being a vital force in society and from carrying out effectively its task of Christianizing the world.

An Interesting Film

After a coffee break, the group reassembled to view the film "Missionary to Walker's Garage," the story of a young man who found his true Christian vocation in witnessing for Christ through the way in which he repaired cars, and through his conversations with his fellow workers and customers about their need for God. This film became a fine point of reference for the discussions that followed. The members of the retreat were arbitrarily divided into four groups, each headed by an adult leader, and each discussing the same theme.

The evening session began with a devotional service led by David Silke and introduced by Adele Norman Silke in a lovely song "When Children Pray." The panel discussion which followed brought out the results of the afternoon discussion groups. The varying points of view of the leaders gave evidence of the fact that there are no easy answers to the problem of being a Christian in the battle that is everyday life.

Helpful Materials

A "Book-Tasting Session," led by Kathryn Williams, revealed the rich sources of material available to Bap-

tists who wish to study the vital problem of the retreat. The Council on Christian Social Progress of the American Baptist Convention, 152 Madison Ave., New York 16, N.Y., has prepared a very fine packet of materials available for one dollar each. This packet includes the booklet which was the text for the retreat, *The Christian at His Daily Work*, by Cameron Parker Hall.

A fellowship sing and refreshments, served by the delegates from the Grace Baptist Church, San Jose, closed the activities of the day.

Panel Discussion

The Sunday morning program began with a round-table discussion on some of the controversial ramifications of the general theme, and on the specific topic "What the Young Adult Can Do for the Church." For this discussion, the panel of leaders was enlarged to include several young adults, and questions were invited from the floor. It was evident that the members of the retreat were agreed that Christians ought to be Christian on the job and in the home, but that there were no easy answers to the implementation of this principle. Christians have a real and vital source of help in God, so that they can grow in their Christian experience, and in their understanding of their true responsibilities to their families, to their church, and to their environment. Every occupation calls for full-time Christian service, and the Christian is called to be a minister of Jesus Christ in the home, on the job, and in every other place where men and women live and work. Full-time Christian service begins when the individual first gives his heart and life to God.

Findings of the Retreat

Specific suggestions were made for implementing the findings of the retreat. Members might introduce the study of the theme in Sunday school classes and youth groups. The study and application of the theme might be introduced to the whole church through the pastor, the board of deacons, or other church leaders. Individuals might contract with other individuals to meet regularly, or irregularly, to discuss the issues involved and to experiment with witnessing for Christ in everyday living. The discussions should include reporting successes and failures.

The earnest dedication of each member of the retreat was expressed by Adele Silke as she sang "My Task." Frank E. Johnston closed the program with an inspirational address, "Now the Service Begins."



America for Christ

SUNDAY, February 26, should be a red-letter day in every primary and junior department in every Sunday church school in every American Baptist church! Why? On this special day our churches will be participating in the America for Christ Offering.

The material to use with the primary and junior boy and girl is pictured here: a picture-story folder and a colorful tepee as an offering container.

The stories in the folder are of Indian American boys and girls, and the ways they are hearing the gospel of good news and responding to it.

It is particularly fortunate that the America for Christ Offering follows immediately the children's participation in the graded church school of missions; in fact, there may be a week or two of overlapping. This is a decided advantage. In introducing the America for Christ Offering, the teacher may build upon the knowledge and sympathetic feelings boys and girls have gained in the study, if it has been related to the Indian American theme.

The materials should have come in quantity to your church by mid-January. The chairman of missionary and stewardship education in your church should have given them to the chairman of children's work who, in turn, will have distributed the story folders and tepees.

If, for any reason, these were not received, get in touch immediately with your state office, where small quantities of this material are placed for emergency use.

To enrich and supplement the materials in the picture-story folder, you will find additional story material, special-interest missionaries, and sug-

gested projects in our Baptist book *Making New Friends: Among Indian Americans, Around the World*, pp. 29-44.

In your church school you will make your own plans for the use of these materials. Probably you will want to introduce the project and distribute the gift containers and picture-story folders on February 12. Perhaps you and a group in your church-school department will arrange an attractive bulletin board that can display pictures of Indian Americans or items of interest such as Indian jewelry, dolls, mats, rugs, or blankets. Or, a table display of Indian American objects of arts and crafts will be very interesting to your boys and girls.

The *Picture Map of Indian Americans* and the picture album *World Friends: Indian Americans*, together with the filmstrips *Peter Flying Eagle* and *Nonebah of the Navahos*, will give you excellent audio-visual material for this study.

Finally, be sure to plan well the worship service on February 26, when the children's offering will be brought. This should be a meaningful service for all. And then, please, do the one final thing that will help boys and girls feel that they are having a part in the whole church's giving. Be sure to plan with the pastor to have the gifts of the boys and girls received in the morning worship service of the church. Perhaps representatives from each department will walk with the ushers to the front for the dedication of the offering.

This experience may prove to be a life-long remembrance and be the beginning of many tithers.

Bible Book-of-the-Month
February 1, 2 Timothy
March Jeremiah
April 1 Corinthians

Summary of Reports 1945-1955

Number of churches (A.B.C. Year Book, 1954)	6,406
Number of churches reporting	2,957
Number of associations (373) reporting	327
Number of states (34) reporting	31
Number of churches achieving in the standard for missionary and stewardship education	1,613
Achievement by goals:	
Churches having M. S. E. committee	1,338
Schools of missions	761
Mission study courses	2,396
Churches using American Baptist materials and presenting three Baptist world-mission causes in the Sunday church school	2,065
Number of quarters the material was used	7,111
Churches qualifying in the missionary reading program	1,601
Number of worship and program meetings	47,959
Number of M. S. E. projects	5,980
Churches represented at missionary conferences	2,630

From the Mail Bag

"We have carried on a program of missionary education through the YBA, and we have seen a great increase in the World Fellowship Offering over last year. We believe the job that has been done by our missionary and stewardship education chairmen is at least partially responsible for this increase."—RAY L. SCHRODER, *South Dakota*.



"America, America," called mother. "It's time to get up. Remember, today is the day we start for the morning!" For many days mother and father had been preparing for the Baptist Association meeting. Mother had washed clothes and prepared food. Father changed the tires on the car. It was breakfast time now. The father washed the car parked and all the family in the car ready to go. The trip was all day.

At the car was getting low in the seat. The children saw the camp ground. "We're here, we're here," they cried.

Father and John got up the steps while mother, America and Little Sister prepared supper. The street down brightly and as they sat around their camp fire, father read from the Bible and thanked God for their safe journey. Some excitement was left when the children saw the camp ground. "We're here, we're here," they cried.

Mother and father called to each other. America and John saw how late of other people among the trees. Little Sister was looking, near the starting, the car, part of breakfast was found. Over the noise of crackling fire and clattering dishes came a voice saying, "Let us give thanks to God." Everyone looked up. Through the darkness came the soft glow of the tent and the children saw the light for their tent.

As soon as breakfast was cleared away, the mother and father went to their sleeping and the children to mother.

The mother and father talked together for many hours about how they could make their Baptist churches better.

The boys and girls heard stories of Jesus' most common, talked about how they could be better children. It was time.

On the last morning mother and father and boys and girls all sat together. They may be together again. They then gathered together the money that all people who knew and love Jesus gave.

"Our father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, but deliver us from evil, as we also have forgiven our debtors and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen."

Camp was quickly broken, cars packed, good-byes were said and the families were ready to return home. America and John thanked the three happy days.

"What was your day again?" asked John.

"We will try to go every year!"

"I'll like to be called to help the people that can be saved through the years," said John.

"This will be called, yes, if you are happy here to live as Jesus would have you live."



Twilla, eight-year-old daughter of Mr. and Mrs. Dale Sherwood, is shown choosing her fiftieth book to read

MISSIONS

Duplex Offering Envelopes

"We introduced the duplex offering envelopes in the primary and junior departments, and our children's offering has doubled," reports one church in Ohio.

"Duplex offering envelopes help our children to remember to bring regularly their offerings for both the church and for missions. If a child misses a Sunday, he brings the filled envelope the next Sunday," reports another chairman of children's work.

And so, testimony after testimony of similar nature can be culled from churches that have introduced the envelope system of giving.

A good program of stewardship education is based upon a plan for regular systematic giving Sunday by Sunday. The churches' work at home and around the world is an every-day-of-the-year program. Planning to meet the needs of the churches both at home and around the world is the responsibility and privilege of every boy and girl related to every church in the American Baptist Convention. Some people could say, "But our church is small." I well remember that one of our missionaries in an address said, "No Baptist church is small, for the work of our Lord is worldwide." This is part of the basic concept of stewardship that we need to build into the understanding and everyday practice of our churches.

Visiting in a home recently, where there were several boys and girls, I was interested in watching them fill their envelopes for Sunday school. One of the girls remarked as she filled each side, "A nickel for my Sunday school and a nickel for my friends in other countries." As much for others as for her church! A good proportion for adults to consider.

The children's duplex envelopes are available from the American Baptist book store serving your area.

Ernesto

I visited the primary class for the third day in the vacation church school of the LaHabra Mexican church, and so the children were becoming accustomed to seeing me around. Guess Ernesto, slumped over, fattish, sullen, was getting tired of seeing me, because he made a puffy, ugly, and noisy face at me while the teacher was telling the story. I looked back at him as though I was accustomed to faces, and he saved his energy for a while. Next time I looked at him he had made a bigger and uglier and noisier face. The fifteen-year-old girl who was the teacher was embarrassed. She asked me if I would like to talk to the children. We talked about what each one



World Fellowship Sunday was a rewarding experience for the boys and girls of the Overbrook Baptist Church school as they brought their offering

wanted to be when he grew up. "Nothing," said Ernesto. "I am just going to be lazy." "And how will you get money to buy your food?" I asked. "I don't know. No one is going to make me work," said Ernesto.

We played a game and Ernesto got to be "it" first. This he liked. Soon all the children were busy making a

gift to take home; that is, all except Ernesto. As this was the last day of school, when all had finished they made a circle for prayer. "Every one of us will want to talk to God just like we do to good friends," the teacher said. Ernesto did not want to be in a circle, but he wanted to pray. He did and first, too. "Thank you, God, for food," he said. He was holding in his sack his picnic lunch, for in a few minutes we would be packing in cars to go to the vacation church school picnic in the park. This is always an exciting occasion.

Ernesto stayed close to me in the park. After lunch he came and asked to look at my camera. He wanted to see how it worked. "Will you make a picture of me all by myself?" he asked. He edged me away from the group, and stood himself erect beside a straight young tree. He did not look sullen, nor like a boy who would grow up to be a lazy good-for-nothing. He squared his shoulders, folded his chubby arms across his chest, and made a face. But this time it was not an ugly face. It was a big broad grin. "Take it," he said as he beamed into the camera.

ADA JOYNER

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Sequel to Arizona Tour

Last month on these pages, we reported the exciting story of what happened to a group of thirty-three people, chiefly senior-highs, from the First Baptist Church, Inglewood, Calif., who visited several of our Baptist Indian missions last spring. (See "Christian World Outreach" section, January MISSIONS.) Further word concerning the financial results of the project have been received from Lewis E. Durham, minister of education at First, Inglewood.

Writes Mr. Durham: "We sent a check for \$210 to our missionaries, Rev. and Mrs. Francis Hubbel, at Second Mesa, Ariz., and were instrumental in getting another \$70 sent to them. We also sent a check for \$50 to the Indian Center in Los Angeles, and \$16 to Rev. and Mrs. William G. Webber our missionaries at Keams Canyon, Ariz., for canned milk for Navaho babies. In addition, we mailed a large shipment of milk and fruit juices from the White Cross department of our church.

"This makes a total of \$346 which has gone into our Indian mission centers this year as a result of our Arizona tour last Easter. Our church

is certainly more missionary-minded because of the trip and the work that followed."

Mr. Durham is already working on plans for a tour of our Baptist missions in the San Joaquin Valley during the Easter vacation this year.

One of the three plays written by the group who made the 1955 tour, was entitled "Eukeomo's Daughter," taken from a book by a former home missionary, Abigail E. Johnson. This story of one of our Baptist Indian American women, whom the group met while in Arizona, came to life for Inglewood Baptists when the play was presented. Seventy-five people participated in the cast. Scenery was designed by Kaye Dyal III, a fifteen-year-old high-school boy. Lighting effects were the work of Bill Schaupp, a sixteen-year-old member of Inglewood.

Mission Study Emphases Used in Rhode Island

At the Rhode Island B.Y.F. convention, the state council gave "The Answers," a choral reading by Darius L. Swann, at one of the worship services. ("The Answers," Christianity's reply to today's world revolution, is for

mixed voices; it comes packaged *only*, ten copies for \$1.25.) If you are looking for something unusual to emphasize the foreign-mission theme of the year, here is a good suggestion.

The state junior-high congress in November used the home-mission theme, Indian Americans. "Song of the Shining Mountains" was shown after an introduction by Mrs. John Zenzian, daughter of the missionary in the film. Special projects were planned and carried out during the day; a mural was painted, a play presented, and service ideas were promoted.

Plan an S.O.S. Party

The well-known S.O.S. (Share Our Surplus) project of the B.Y.F. will receive spotlight attention during February in all churches which are using YBA plans. The chairman of youth work, in cooperation with the B.Y.F. cabinet, is responsible for planning and carrying out an S.O.S. party. While the chief purpose of the party is to promote fellowship in the Sunday church school, the meaning of S.O.S. will also be explained and interpreted.

A free leaflet entitled "The Adventures of Sammy in Sharing Our Surplus," which tells the story of S.O.S., will be distributed in quantity at the February YBA cluster meetings. Additional copies are available through area directors of Christian education and from the national B.Y.F. office, 1703 Chestnut St., Philadelphia 3, Pa.

If your church is not in the YBA, but you would like to conduct the S.O.S. party, or promote the project in some other way, send for party plans and copies of the leaflet described above from the national office.

Church World Service has produced two new filmstrips to tell the story of needs overseas, and to show how money given to these causes is used in relief and reconstruction programs of the churches.

Fellowship Guild

Guild News Bits

South Dakota

Mrs. C. R. Rongley, state woman's president and acting state Fellowship Guild counselor, reports that guild girls of South Dakota met for a guild breakfast during the state B. Y. F. convention. This is a good idea which other states may want to use. In addition to the early morning guild session, the girls had twenty minutes on the convention program for a guild presentation.

Iowa

Guild was highlighted in three ways at the Iowa B. Y. F. convention. The girls had a guild luncheon on Saturday. Later, for the whole convention they conducted a panel, using the subject "Guild Builds Citizenship," with Deanna Crow, state guild chairman, as moderator. On the same day, an hour's workshop on guild work and methods was held. With such participation in the total B. Y. F. program of the state, guild is forging ahead in Iowa.

At the adult state convention, nineteen of the twenty-four members of the Charles City guilds presented a worship service on Woman's Day. The girls wore dark skirts with white blouses, across which were pinned ribbons of royal blue bearing the letters "B. Y. F. Guild." Many of the women commented on the effectiveness of the service.

Pennsylvania

Approximately two hundred girls and counselors from Pennsylvania guilds made history last fall when they attended the first state guild rally in the Central Baptist Church, Williamsport. Using the theme "Into

My Heart," the three-day program included high worship moments under the leadership of Mrs. George C. Needham, state woman's president, a beautifully presented Love Gift playlet by the Pittsburgh association guilds, a stirring missionary address by Florence Rowland, missionary to South India, addresses by the national director of the Fellowship Guild, discussion groups on personality development, a banquet with "all the trimmings," at which Iona Manson presided.

Joyce Parr, national B. Y. F. president, charmed the girls with her enthusiasm and dedication. Betty Jean Carpman, national Eastern vice-president of the B. Y. F., was an excellent song leader. The state guild commission worked diligently behind the scenes to insure smoothness in the program.

Defene Strawbridge and Mrs. Alvin Koelsch, of Williamsport, Martha Smith, of Bloomsburg, Mrs. Richard Thomas, state guild counselor, and many local guild leaders, carried through a most successful first state guild rally, and are to be congratulated.

Kansas

The crowning of the "Queen of the Guild Girls," of the First Baptist Church, Parsons, Kans., is a big event in the life of the church. This year Myrna Underwood was chosen for the honor. She was crowned at the annual installation of officers. Sharon Evans, little princess, escorted Queen Myrna to the throne of white satin.

During the installation of officers, the queen presented each girl with a china wall plaque decorated with a hand-painted bluebird as a reminder of the theme of the evening, "Happiness."

Phyllis Smith, retiring queen, presided at a banquet preceding the ceremonies. Seven new guild girls were initiated during the program.



Street scene from the play 'Eukeomo's Daughter,' given by the First Baptist Church, Inglewood, California



Pennsylvania state Fellowship Guild rally banquet; Miss Isabelle Gates is seated second from the right

MISSIONS

Announcing the New Program Packet

1956-1957 Theme—"Precious Treasure"

By DOROTHY CHAMBERS

A MERICAN BAPTIST women in Colorado were asked to write the program packet for 1956-1957. Before beginning work, a questionnaire was sent out to all the societies in the state asking for evaluation of previous program packets and suggestions for the new one. The results of these questionnaires were compiled and the program packet for this new year represents an attempt to meet the desires and suggestions received by the committee.

The missionary themes for the new year are "Southeast Asia" and "Mission Fields, U.S.A." American Baptists will put special emphasis on our newest field, Thailand, and upon the Philippines, as the points of special interest to us in Southeast Asia.

One of the requests received most often in our questionnaire was for more programs and more worship material. We have prepared twelve programs, a Love Gift dedication, and a group of five devotional themes.

The theme this year is "Precious Treasure," and the Scripture verse is 2 Corinthians 4:7 (R.S.V.): "For we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us!" The theme hymn for the year is "Great Is Thy Faithfulness."

Interesting Programs

The programs have all been built around the idea of treasure and are dedicated to the work of American Baptist women, with the desire that each woman—an earthen vessel—may put Christ first in her life and feel his power a precious treasure.

"Three Wise Women"—instead of three Wise Men—are the characters in a Christmas play, or pageant, which stresses our special interest missionaries. Each state will want to adopt it to its group of special interest missionaries.

"A Circlet of Cameos" introduces some of the outstanding Christian nationals around our world. We could not begin to list them all.

"Producing Fine Pearls" deals with the Christian influences which should surround our young people as they grow from childhood into young manhood and womanhood.

In "Treasure in the Making," special emphasis is given to the need for

supporting our denominational schools and colleges.

Our rural work is portrayed in a playlet entitled "Treasure in a Field."

Because we Baptist women are interested in Christian world outreach, "Togetherness: a Shared Treasure" will give a great deal of information about United Church Women. This program has been worked out as a court trial.

"Foundation Stones of Freedom" is a program of Christian social relations.

As Colorado is in the heart of the uranium boom of today, "Buried Treasure"—a program portraying the stewardship of talents—has been worked out using some of the techniques employed by those seeking uranium ores.

"Go thou . . ." is based on our home theme—"Mission Fields, U.S.A." It is a playlet portraying the work of a religious educationalist as she counsels youth.

Our installation program—"Setting the Stones of Service"—also includes many suggestions for variations.

"Treasure New and Old" is a dialogue telling of our work in our newest field, Thailand, and our oldest field, Burma.

"We Press On" is a program that has been written as a TV or radio panel discussion on the Baptist work in the Philippines. The author, Mrs. Remedios Vafior, is one of our outstanding women in the Philippines. The panel consists of women who hold the various offices in the women's work of Philippine Baptists. They are being interviewed by a member of your society.

The Love Gift program is entitled "They Opened Their Treasure."

Devotional Material

Four of the parables from *Parables from Earthen Vessels*, written by Anne J. Hansen, one of our South India missionaries, together with "The Parable of the Clay Bank," written especially for the packet, have been included in the packet as additional devotional material. "The Parable of the Clay Bank" ties in with the Love Gift, and will be an inspiring dedication for such a service.

Additional Material

"Tips to Seekers of Treasure" is a

leaflet which includes information about some of the authors who are not residents of Colorado, suggestions for effective programs, tips for using some of the related leaflets furnished by our national boards and agencies, either as program material or supplementary material to programs already prepared.

Monthly Programs

Because there are so many societies that desire to work out their program for the year early, we are listing here—and in the leaflet mentioned above—the titles of the programs appearing in *MISSIONS* magazine, and also the dates when they will appear. These all tie in with the packet programs. They are as follows:

June—"Treasure to be Desired," goals for the new year.

September—"More Precious Than Gold," family life.

October—"Priceless Heritage," Thanksgiving—a dialogue.

November—"The Splendor of Love," Christmas.

December—"Jewels of the East," Christian nationals, foreign.

January, 1957—"The Prospector's Tools," literature and periodicals.

February—"Jewels of the West," Christian nationals in our home fields, outside the U.S.A.

March—"I Have Seen the Lord," Easter.

April—"Out of the Jewel Box," installation.

May—"Melt Me, Mold Me, Fill Me, Use Me," leadership and stewardship of talent.

Packets and Accessories

The program packets will be in the Baptist book stores by March 15. The price is 75 cents each.

In addition to the packets, folders will be available for mimeographing. These folders will have the cover design and hymn in black on a cream background. The cover design of the packet is to be in colors this year, but the mimeograph folders may be colored—if desired—by the group using them. The price for program folders is \$1.00 for fifty folders.

Gummed stickers with the cover design in black on yellow will be on sale also; price, one hundred for fifty cents.

Cuts of the cover design may be rented from the National Council of American Baptist Women, 152 Madison Ave., New York 16, N.Y.

A playlet entitled "Speculation, 1956-1957"—introducing the packet—will be available for use by state and association groups. The national chairman of programs is distributing copies to the state and association Woman's Baptist Mission Societies.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Multiplying the Medical Ministry

By NAOMI HULL CARMAN

HYMN: "In Christ There Is No East Nor West"

SCRIPTURE: 1 Cor. 12:4-13; Gal. 6:9 (R.S.V.)

HYMN: "O Zion Haste." (Between stanzas, the leader might emphasize and make local application of words.)

LEADER: Today, let us think about our part as Baptists in interdenominational work in our "revolutionary world." We cooperate with other churches in supporting union Christian colleges and medical schools in India, Japan, and other countries. A part of our World Day of Prayer offerings also goes to these projects. Today we are having a long-distance interview about one of these schools, the Christian Medical College in Vellore, South India. Just as famous people overseas often are interviewed by mail, so we have asked questions about Vellore. This school is a very important part of our work in India. Can you tell us about its history?

FIRST SPEAKER: We are one of about forty missions and churches co-operating there. It was started thirty-seven years ago as a medical school for women by Ida S. Scudder, granddaughter of the first American medical missionary in India. Now in her retirement, Dr. Scudder still encourages and strengthens staff and patients, and undergirds the work with faith and prayer. She is a wonderful Christian woman—eighty-five years young.

QUESTIONER: But what is our part in Vellore?

SECOND SPEAKER: We supply several members of the staff: Carol E. Jameson, head of the department of obstetrics and gynecology; Dr. and Mrs. LeRoy Allen, preventive and social-medicine department; and Dr. and Mrs. John S. Carman. Dr. Carman is a surgeon, who worked in our Telugu mission hospitals for fifteen years, then was transferred to Vellore to teach surgery. Now he is also directing and coordinating the work of the medical college, nursing school, and outstations until the right Indian director can be found.

We also help a great deal by our White Cross work. That is a great service, providing a large part of the bandages, gowns, and other supplies for that 600-bed hospital. Many of the ten thousand patients admitted

each year, or the fifty thousand seen in the outpatient department, are made more comfortable by the use of these supplies, which give tangible evidence of the love and concern of American Christian women.

QUESTIONER: Does Vellore train only women doctors?

THIRD SPEAKER: Men students are now admitted to the medical college, and the training is of university standard. There are 224 young men and women from all over India, and also from Malaya, Burma, Ceylon, and even Mauritius and British Guiana studying now for the M.B.B.S. degree (equivalent to M.D. in the U.S.A.). Graduates serve in all parts of India—rural service, mission and government hospitals, and private practice. Many also go on for postgraduate study. Vellore itself gives training for postgraduate degrees in medicine and surgery, and some graduates have gone to England, Canada, and the U.S.A. for further study. The School of Nursing offers both the certificate and the bachelor of science course. The latter is a new thing in India, which will help provide supervisors and teachers of nursing.

QUESTIONER: Tell us about some of the individual patients or students.

THIRD SPEAKER: American Baptist women have a special interest in two students at Vellore, because our gifts are providing full scholarship help for them. Usha Rowland is one of six



John S. Carman

orphans adopted by Jennie L. Reilly and Florence E. Rowland, of Ramapatnam, some years ago. She is now about twenty and half-way through her medical course. Slender, attractive, and full of fun, she is eager to prepare herself for medical service to the needy village people to whom her "aunties" have devoted their lives as nurse and evangelist.

Aloka Marndy comes from Bhimpore, Bengal, a daughter of a mission-school teacher, one of the first girls of the Santal tribe to study medicine. With her bright, eager face, and winning charm all her patients will surely feel the love of Christ which animates her and inspires her service. There is not time to tell of all the other Baptist students. Bessie Jeevanandam, daughter of the doctor who served so faithfully for twenty years in our mission hospital at Hanumakonda, is one.

QUESTIONER: And patients?

FOURTH SPEAKER: I will tell of just a few patients. Lohgu was in bed for two years with tuberculosis of the spine. Recently she came walking to the hospital, looking so well and strong that it was hard to believe she ever had been sick. She came to buy a Bible for her brother that he, too, might learn about the Christ she met in the hospital.

The parents of a young boy afflicted with leprosy left him very reluctantly at the Leprosy Rehabilitation Center, called the "new life center." Now they are happy about the new life they find in him, the improvement in the use of his hands, and the skills he is learning; and they have expressed their gratitude for the Christian atmosphere there.

Some we are unable to help. The X-ray treatment machine is old and can be used only for a limited number of patients. The radiologist, Dr. Scudder, must turn many away. One day she had to make the difficult decision as to which of two patients would receive help: an elderly woman with long years of faithful service in Christian work, or a young woman with two small children. The choice is not easy. This sort of choice often confronts our doctors even in admitting patients, for there is never room for all who need to come.

Opportunities to serve in Christ's name, to witness for him, to work with others of his children of many nationalities and denominational backgrounds, to prepare young Indian Christians for the ministry of healing, all are present in full measure and make the work at Vellore a constant challenge and a rewarding adventure in faith.

LEADER: Let us pray for our missionaries and all others at Vellore.

MISSIONS

Fathers and Children's Night

By G. KEITH PATTERSON

FEBRUARY is none too soon to start plans for the fathers and children's program in April. Whether you usually have an outside caterer, or the ladies prepare your meal at cost, or you cook it yourselves, we are suggesting a planned potluck dinner for this one, to make it easier on the man with several children. And the program must be tops.

But first, better take a check on the programs for February and March. Are the corsages ordered for the "Sweethearts' Banquet"? How about publicity? Are you making a real effort to get the men who do not generally turn out? You are, of course, checking on the details of your program, and have arranged for a photographer to take pictures of the couple selected as "Sweethearts of the Year." Be sure a good picture gets to the local paper, with a story, as quickly as possible. Invite a reporter.

Publicity for the March steak dinner might well start with a skit of some sort at the February meeting. Be sure that it is brief, startling, and stresses the fellowship idea. This may be your only chance to sell the program to the men brought to the "Sweethearts' Banquet" by their wives. Be sure that all who are to take part have been advised and have accepted responsibility.

Suggested Program

Your program for April might go something like this:

6:15 P.M. Pre-dinner roundup. Informal get-acquainted gathering with participation in dart games. Punch served. A word of caution: Darts are great fun for children, but should be carefully supervised, because of their danger in careless hands.

6:30 Dinner. Planned potluck. Decorate table with candy suckers.

7:15 Funniest true stories: (1) told by dad on child; (2) told by child on dad; (3) awards.

7:25 Magician.

7:45 Singspiration. Song service, using songs with youth appeal.

7:55 Special music.

8:05 Good religious film (or sound strip, if movie projector not available). Check with your pastor on what is available of interest to children. Or write Baptist Library of Visual Aids at: 152 Madison Ave., New York 16, N.Y.; 19 So. La Salle St., Chicago 3, Ill.; 2107 Woosley St., Berkeley 5, Calif.

8:25 Pastor's closing remarks given informally on the Christian relationship of father and children.

8:30 Benediction.

Program Notes

Purpose: This program is designed to give the men and their children an evening of Christian fellowship together—one that both will enjoy and that will draw them closer together in their Christian family relationship.

Program: It is to be borne in mind that this suggested program should be changed to fit the local situation and available talent. The program purposely offers a variety of short, interesting features in order to hold better the interest of young and old alike. It should be kept moving at a brisk pace. And dismiss on time for best results.

Preparation: Start now to make arrangements for the program. Two months is none too long to get it lined up.

Check List: (1) Make a pre-dinner roundup. A committee should see that games are set up. Darts with balloons over the targets are especially good. The committee will see that punch is served, and will act as hosts, encouraging participation in the games.

(2) Dinner. A letter of invitation to go to each family well in advance, telling them of the program highlights and the dish of food items they are to bring. Meat and main-course dishes should be assigned to those who would not consider them a burden. Be sure to plan for the men who have no children—team them up with those who have several. Let the bachelors bring rolls, butter, coffee, and so forth. Some wives may be happy to help serve the dinner, provide table decorations, and so forth.

(3) Funniest true stories. This feature can be hilarious. It should be publicized in advance through the church bulletin and announcements, indicating that awards will be given to all who have a story to tell. It would be well to line up a few definitely in advance. Mothers can help remind the children of funny stories about their fathers. At the close of this period you may wish to recognize all families with three generations present.

(4) Magician. Every community usually has an amateur magician, or perhaps a professional. He should be contacted immediately and asked to

hold the date. Give him full information on the meeting and the type of audience. If he can give a Christian testimony, ask him to do so. He should know exactly how long he is to be on the program. Arrange for his transportation, expenses, and so forth. An amateur or professional ventriloquist will do just as well, if no magician is available. Or a clown would be good. Or a good story teller.

(5) Singspiration. A good song leader and a good accompanist should be obtained. They should have songs that all ages will like to sing, in a well-planned sequence.

(6) Special music. You may wish to invite young people from some of the other churches for vocal or instrumental numbers. Someone should be appointed to pick them up.

(7) If you do not have a projector, start now to try to borrow one. Possibly you can get its owner interested in your group by asking him to run it. Order the film well in advance.

Meet a Lay Leader



William C. Schwemlein
Central Area Vice-President
National Council of A.B. Men

Secretary of the board of deacons of the Ninth Street Baptist Church, Cincinnati, Ohio. (A deacon twenty-two years.) Teaches the Baraca Class; is secretary of the Baptist Union; holds offices in his association, state convention, council of churches, the American Bible Society. Chairs a Gospel Team program. Finds time to serve his third year as president of the Ohio Council of American Baptist Men. A long-time worker in the Y.M.C.A., he is active in community and fraternal organizations, working for the betterment of youth, the handicapped, and the aged. His interest in personal witnessing inspires others. Makes his living as supervisor of industrial services, in the Cincinnati office of the Ohio state employment service.

News FROM THE BAPTIST WORLD MISSION

OHIO

Missions Conference

"It is now clear that in this one world every Christian congregation in the United States is a frontline post in the world mission." So reads a part of the "Message to the Churches" which was adopted unanimously at the annual meeting of the division of foreign missions of the National Council of Churches, Dayton, Ohio, December 4-7.

Message to the Churches

This statement continues: "Every act of unbrotherliness and injustice by citizens of our country speaks more loudly abroad than do the sermons of missionaries and pastors about reconciliation. Therefore, we urge everyone in this land who bears the name of Christ to labor fearlessly for reconciliation in his community, for the elimination of segregation and unbrotherliness in our churches and community institutions."

All sessions of this gathering, which brought together 250 mission leaders and thirty observers from overseas fields, were held in the First Baptist Church, Dayton, where Charles L. Seasholes has been a minister for twenty-five years.

Special emphasis was given to ways and means by which the old distinction between "home" and "foreign" aspects of missions might be overcome. "It is a supranational mission which will proclaim Jesus Christ as reconciling Lord and Savior on every frontier near and far," was a part of the statement approved by the assembly.

Forty Protestant denominations were officially represented at the foreign-missions meetings. "Reconciliation" seemed to emerge as the key word out of four days of discussion, planning, and worship. "God is in Christ reconciling the world unto himself," became the spontaneous text of the assembly.

Nationals Present

A number of nationals who have emerged out of the missionary enterprise in far countries and who have come to conspicuous places of leadership, shared largely in the panels and forums. They pointed out that the struggle for religious freedom is still a major concern in almost every country of South America and wherever totalitarian religious and political ideologies hold sway.

It was discovered that Bibles or portions of the Scriptures are being published in Communist China, East Germany, and Hungary. Representatives of the American Bible Society reported that Hong Kong is a center for the production of Bibles, which are being shipped to all sections of Southeast Asia, where more than twenty million Chinese now reside.

Explosive World

"Christian workers in today's explosive world stand in need of penitence, passion, and patience," said Tracey K. Jones, one of the younger missionary leaders of the Methodist denomination, who, together with his wife, Martha Clayton Jones, served in China until the Communists took over, and have recently returned to America after a term in Southeast Asia.

C. W. Ranson, general secretary of the International Missionary Council, in his survey of the present world situation as it affects missions, said: "Competing difficulties facing the world missionary enterprise today would include mystic nationalism, racism, anticolonialism, revived ethnic religions, secularism, and other ideologies." Emphasis was placed upon the need for increased use of radio and films in urging the claims of Christ on multitudes who now find these media available in other lands.

Overseas missions was presented to fifty-five congregations in Dayton and environs by guest speakers. Seventeen assemblies were addressed. Numerous luncheon clubs entertained visiting nationals and unnumbered thousands were reached by well-planned radio programs.

ELMER A. FRIDELL

SOUTH INDIA

Foundations of Zion

In the brilliant dawn of a day that promised to be hot, our pony "tonga" approached the massive ramparts of Warangal fort. A vast earth embankment rose before us, pierced by an entrance which is a fort in itself.

Once inside the gate we found ourselves in the old city of Warangal. Approaching these walls and skirting a deep moat, we came to a suburb known as West Fort. Here on the brink of the moat, with a long perspective of granite bastions as a backdrop, we found the reason for our visit: a Christian meeting house under construction.

Granite Foundation

A group of the church elders ushered us ceremoniously through the door to chairs placed in the shadow of the eastern wall, garlanding us with slender chains of Jasmine buds. With happy eagerness we were invited to note what had been done. The walls, enclosing a space 18 x 36 feet, rise 9 feet above the floor. A veranda, 7 feet wide, will run the entire length of the building.

The membership of West Fort Church consists of thirty families. Pastor Y. Timothy told us that the walls, with a solid granite foundation, cost about \$350 and were completed free of debt, a worthy achievement for a congregation of day laborers and cotton-mill workers. To complete the house with tile roof and paved floor, about \$350 more is needed.

East Fort Church

After this we expected to return to Hanumakonda and shelter from the sun, but it was not to be. An emissary from the East Fort Church was waiting for us to visit them and help break ground for a meeting house. This meant returning along the moat and passing through the granite walls into the innermost city.

There have been sixty-nine baptisms at the East Fort Church in the last year. Pastor Joseph and a large group of his people showed us a central vacant site, flanked by a heap of granite building stone. The area of a small meeting house was measured. Then a crowbar was placed in the missionary's hands and he was asked to break ground for the foundation. As many of the elders as could do so, also placed their hands on the bar. To the question: "Where is God's hand?" one of them said: "God's hand is here with ours." Praying that this may indeed be true, the bar was lifted and driven into the hard ground.

Sacrament of Love

The next day we went five miles farther to Kothapeta, a village lying between the third and fourth ramparts of Warangal Fort. There was a similar ceremony of ground-breaking for a new meeting house. These converts are from the once untouchables of Hindu society.

We had our noon meal with these very humble brethren, an invitation we could not refuse. The meaning of the meal goes beyond mere hospitality offered and accepted. The humiliation of untouchability was most keenly felt in that no one would eat their food. The influence of Gandhi, building on two centuries of Christian example, has led to a nationwide change of atti-

tude, but the feeling lingers. The fellowship of food is a sacrament of love. We partook with hearty appetite, thanking God for it and for the people.

FRANK P. MANLEY

(Dr. and Mrs. Manley have now left their work at Hanumakonda and are now teaching in the department of theology at Serampore College.—Ed.)

BURMA

Shops Are Empty

The economic situation in Burma has become very critical since last May, when the Government suddenly awakened to the fact that its welfare-state spending was rapidly depleting its foreign-exchange reserves. This has also been caused by rapid decline of rice on the world market. Burma's primary export being rice, this fall in price, together with large unsold surplus rice stocks, has caused the Government to stop most of the imports from abroad, with rather disastrous results on the business and supply situation in the country. Many shops are almost empty; prices have doubled and tripled on some items still available.

Missionary Policy

As I am acting mission secretary for this year, one of my problems is the procuring of entry permits for new missionaries. The Burma Government often follows the Indian policy in such matters, which means that right now there is more restriction on the entry of new people than ever before. We are hoping and praying for an easing of this situation, considering our many new appointees.

In October, Immanuel Church celebrated its centenary. The church has a beautiful new building. Four separate congregations use this one building: the Chinese, the Karen, the English-speaking group of all races, and the Indian.

This past week we celebrated our twenty-sixth wedding anniversary. We have been in Burma, except for furloughs, since the year following our marriage.

FREDERICK G. DICKASON

ILLINOIS

Refugee Resettlement

Because of a twelve-year-old boy's enthusiasm, a Yugoslavian youth who escaped to Austria will find a new home in this country. Glenn Potter, son of Mr. and Mrs. Russell Potter, of Canton, Ill., accompanied his father to the American Baptist Assembly, Green Lake, Wis. While Mr. Potter attended conference sessions, his son

entertained himself by conversing with other delegates and visitors on the assembly grounds.

It was in this way that I became acquainted with Glenn. As we chatted and I explained about the refugee resettlement program, his imagination caught fire immediately. Moreover, he carried his enthusiasm home with him to the First Baptist Church, Canton. Correspondence with Willis A. Reed, pastor, disclosed that as a result of Glenn's contagious ardor the men's fellowship and the young people of the church voted to select a refugee to resettle in their community. In short order the refugee was "signed, sealed, and all-but-delivered"!

Group Sponsors Refugee

In Glens Falls, N.Y., Gordon Dilmore, son of Hermon C. Dilmore, past president of the New York State Council of American Baptist Men, was influential in the adoption of a refugee by the youth group of his church. The Baptist Youth Fellowship of the First Baptist Church, Glens Falls, voted to sponsor a refugee. The young people selected a young man from Germany and secured a home for him with a German couple in the church. As of this writing they are in the process of securing a job assurance for him.

Layman Sponsors 12 Cases

Other lay persons and lay groups have caught the spirit of refugee resettlement. David C. Brewer, of Central Park Baptist Church, Buffalo, N.Y., personally signed assurances for twelve refugees to be brought to this country.

As of this writing, 305 cases have been sponsored through the refugee resettlement program. Connecticut is the first state to meet and oversubscribe its quota. With fifty-eight cases sponsored, Connecticut leads the state classification in cases accepted. Wisconsin is second, with thirty-six cases, and Massachusetts follows with thirty-three. Chicago heads the city society classification with thirty-six cases accepted. The New York city societies claim second place, with twenty-one cases sponsored. To date, twenty-six of the cases already processed have arrived in the United States. These cases represent forty-nine persons.

The rehabilitation and reestablishment of refugees by our denomination reflects the simultaneous role of our people as American citizens and American Baptists. The stringencies of the Refugee Relief Act of 1953, which provides for the entrance into this country of 214,000 victims of oppression and natural calamity, made it

difficult for the churches to assume sponsorship. Since the early part of 1955, however, as the conditions for sponsorship were made more lenient and the procedure greatly simplified, our churches increasingly have taken advantage of the changed regulations to put their faith into action.

MATTHEW R. GIUFFRIDA

PHILIPPINES

Building Program

Recently, our College of Agriculture at Central Philippine University received a certificate of recognition as a four-year agricultural college. You can imagine how I yelled "Hallelujah!" when I read it.

The university has received about one and one-half million pesos in war damage funds, and so we are entering into a huge building program. I regret to say, however, that this building program is further limiting the size of our farm. Serious questions are being raised in this regard, since some think we have insufficient land for our agricultural school. The other wing of our science building has now been finished to equal the right wing, which gives agriculture much-needed additional space.

Two one-story buildings are being constructed for the high school. A huge playfield, with a standard track and with bleachers, is now being constructed, which will extend the playfield up to our agricultural buildings on the farm. An \$8,000 tennis court is being built to the left of the playfield. The College of Agriculture also received 16,000 pesos, which we are going to use in building a poultry house, a machine shed, a brooder house, and a nursery house.

School Enrollment

The enrollment of Central Philippine University is holding up very well. In spite of the hard times, we have only forty-eight fewer students than last year.

I have received about \$800 in "specifics" since my return from churches in which I spoke while home. This enabled me to buy forty-five purebred New Hampshire, White Leghorn, and Australop chickens, and I am planning to purchase ten purebred Berkshire pigs. We have also purchased some hatching eggs so that we may have a larger laying flock.

The government men whom we helped train are doing an excellent piece of work. They no longer need much help from us. These leaders now help us in the church program. Farm study classes and club work in the church will help the members of the



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church to increase their yields and income. It is our plan to start with one Christian center in each province of our convention area where purebred animals can be produced, improved seed for distribution can be developed, and training institutes held.

BURL A. SLOCUM

BELGIAN CONGO

Word and Work

Recently we celebrated the completion of our first two years in the Congo. In that time many of our early conceptions of missionary work have matured. We have found that witnessing for Christ had to be accomplished while doing the many routine tasks of everyday missionary life, such as directing a Christian school, teaching classes in literacy, caring for the baby, maintaining cars, and settling many questions which arose among the household helpers, workmen, teachers, and pupils.

Are we fulfilling our calling? If one counts only the hours spent in preaching, we spend less time at it than the average minister at home. But if one thinks of the complete Christian witness, where by word and work one tries to show how Christ satisfies every need, then, we humbly say, we sense God's approval.

New School

The church at west Leopoldville continues to grow. Jean Lubikulu, pastor, was recently chosen executive secretary of the Moundani, the new Congo Convention which is composed of all the churches scattered throughout our vast American Baptist Foreign Mission Societies' territory. The church pays the salaries of two village teachers and two catechists, in addition to the salary of the pastor. The deacons and deaconesses are active in lay preaching. Four Bible women visit the homes.

When given the chance to learn to read, seventy women overwhelmed us by signing up at one time. A group of young people carry on junior church in the school for over three hundred children, while their parents attend church. A new school building with fourteen classrooms will soon be erected.

Two trips a month are made to the church at Ngombe, and one trip a month to Mfuti, where there is a new chapel and school.

Our school children recently welcomed King Baudouin when he arrived in Leopoldville. Waving little black, yellow, and red Belgian flags, they made a colorful sight, lining up along the street. Later they marched

MISSIONS

with thousands of other school children at an official celebration at the stadium located in the new Congolese city of Leopoldville. Bells rang, cannons boomed, and excited Africans surged and strained to greet the young king. The royal visit was a success and it has strengthened interest in the welfare of the Congolese.

ARLEY BROWN

CONNECTICUT

Spanish Mission

Since its beginning in July, 1953, the Spanish Evangelical Mission, Bridgeport, Conn., has performed an important ministry to the 6,000 Puerto Ricans and 1,000 Cubans comprising the Spanish-speaking community of the city. The Spanish-speaking population is not expected to exceed the present figure of 7,000. This means that a solid Spanish-speaking population area is not likely to develop. Newcomers are already spreading out into the larger community. This will occur increasingly as language facility increases.

The aim of the Spanish Evangelical Mission is to prepare the people for integration into the churches of the community. This objective is helped toward fulfillment by the fact that mission activities are related to churches of six different denominations. This relationship encourages the mission folk to place their membership in these churches. The Council for Inter-Church Cooperation of Bridgeport, under whose auspices the mission is operated, does not desire to establish a language church which would become superfluous in a few years as facility in the English language increases.

It is anticipated that a generation from now the mission will have fulfilled its function and that its members will have become assimilated into community life and will have no more need of separate churches than of separate schools. Meanwhile, the mission has an urgent ministry to perform among people who are not being reached by any other religious ministry.

Active Church Program

At the time of the mission's founding, ministers and laymen of several denominations united in its support. Baptists, Congregational-Christians, Methodists, Episcopalians, Evangelical and Reformed, and Presbyterians provided volunteer workers and made their buildings available. Puerto Rican pastors and volunteers from New York city contributed leadership to the work of the mission.

In December, 1954, the Council for
February, 1956

Inter-Church Cooperation called Jose Terron, pastor of the First Baptist Church, Barrio Obrero, Puerto Rico, to become pastor of the mission. Under his leadership the church program has greatly expanded. Sunday school and

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worship services, Bible study groups, prayer services, youth groups, leadership training, choir, women's work, and English classes have been inaugurated. A program of supervised recreation for boys and girls, ages nine to sixteen, utilizes the First Baptist Church gymnasium and the city playgrounds.

MILTON R. WILKES

HONG KONG

Tiger Tail Village

Our Kowloon city church has taken on new work in one of the refugee settlements called Tiger Tail Village. The formation of the mountains is similar to the shape of a tiger. We are working in the section called the tiger's tail.

Two Kindergartens

In a small rectangular building we have two kindergartens, one in the morning and one in the afternoon. In the small chapel we conduct two primary schools, the groups alternating morning and afternoon. Then, we also have a woman's literacy class, a Sunday school, Sunday evening worship service, two week-day evening evangelistic services, a Bible study class, and a weekly prayer meeting. The Bible woman working there told me that many of the men in the village are opium smokers and the families are very poor. Church World Service is supplying milk powder for our kindergarten children daily. We need playgrounds and equipment for our school and kindergarten.

Crowded Churches

Two of our churches are trying to find larger places in which to meet, as they are crowded to the walls and bring in extra stools at each service. Our Hong Kong church has already moved into a larger place and is able to conduct a primary school daily until 3:30 P.M. Then a literacy class for underprivileged children meets from 4:00 to 6:30 P.M. Now we can also enlarge the Sunday school.

The teachers call on their students monthly and some of the clothing you folk sent has been given to these children. Many of the used Christmas cards are used on special occasions or as prizes for Scripture memory work. How lovely it would be to have some Elsie Anna Wood Bible pictures to use on these occasions also!

Just a few days before we left on vacation, Sara Downer came to live with me. She was formerly in our West China Mission, teaching in the West China Union University at Chengtu. Now she is teaching physics and music in the only Chinese Christian refugee college here, Chung Chi.

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Missionary MILESTONES

Appointed

By the American Baptist Foreign Mission Societies, November 16, 1955: Rev. and Mrs. Milton A. Combs, designated to youth work in Burma.

By the American Baptist Home Mission Societies: Veronica Lanier, Denver Christian Center, Denver, Colo.; Rosemary E. Trotter, Milwaukee Christian Center, Milwaukee, Wis.; Virginia A. Huber, Mariners' Temple, New York, N.Y.; (In cooperation with the Pittsburgh Baptist Association), Kent L. Kiser, Pittsburgh, Pa.; (In cooperation with the state conventions), Albert R. Smith, Denver, Colo.; Richard E. Rusbuldt, Exton, Pa.; Joseph W. Melnikoff, Bremerton, Wash.; Gerald Brown, Gallia, Salem, and Vinton Larger Parish, Ohio; Bruce E. Wakeman, Irrigon, Oreg.

Died

Beulah E. Bassett, missionary to West China (1906-1952); at Huntington Park, Calif., December 17, 1955.

Clarence L. Foster, missionary to West China (1910-1924), Bacone Indian College (1932-1938); at Princeton, N.J., October 27, 1955.

Mrs. Peter Frederickson, missionary to the Belgian Congo (1892-1922); at Pasadena, Calif., December 6, 1955.

Fred C. Mabec, missionary to East China (1910-1927); at Martha's Vineyard, Mass., October 26, 1955.

Charles E. Tompkins, missionary to West China (1902-1944); at Benton Harbor, Mich., November 6, 1955.

Mrs. D. L. Wood (formerly LaVerne Miniss), missionary to East China (1897-1913); at Kane, Pa., December 12, 1955.

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Resigned

Doris Honey, Stewart, Nev.; Kathleen Standard, Bim, W. Va.; J. B. Wright, Philadelphia, Pa. S. Nischik, Detroit, Mich.; R. Y. Ishihara, Sacramento, Calif.

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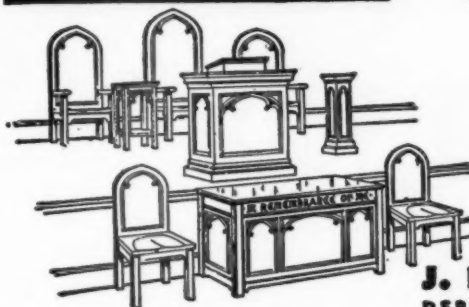
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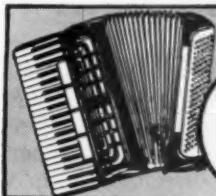
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210,000. (4) Director of the Juvenile Protection program. (5) True. (6) Forty, "Reconciliation." (7) David C. Brewer, of Central Park Baptist Church, Buffalo, N.Y. (8) McCarran-Walter Act. (9) True. (10) The Supreme Court Decision of May 17, 1954. (11) In one of the refugee settlements called Tiger Tail Village. (12) Georgia, Louisiana, Mississippi, and South Carolina. (13) Generous, regular, dependable income. (14) The Year of Baptist Achievement. (15) Prime minister of the Central African Federation. (16) 26,000. (17) Stanley I. Stuber. (18) 40.

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Answers to Quiz on Page 3

(1) True. (2) Our missionary and grandson of John E. Clough. (3)

February, 1956



Photo by J. R. Wilson

A Belgian Congo Baptist Pastor and His Family
(For the story of this mother, see "Women Over the Seas," page 31)

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